

SCIENCE OF LIFE
OR
Hindu System of Sexual Secrets.

PARTS I & II.

*Translated into English with original
Sanskrit text.*

Published by
CANULY & COMPANY,
CALCUTTA.

—:o:—

All Rights Reserved.

—
1909.
—

Price Rs. 2.

and prude

PRINTED BY M. C. GHOSE,
AT THE RECORDER ELECTRIC PRINTING WORKS,
13, Wellington Street, Calcutta.

INTRODUCTION.

—:o:—

WHAT is "the Hindu Science of Life" and "what are its objects"—are the two important questions which we are inclined to answer before we should dwell upon any other subject. The question has been answered in a way by the old sage Nagarjun who is the author of the book, but in order to make the matter more clear to our readers we wish to explain the object and the scope of the book in more details

In the first place we find that all powerful nature has implanted in all her creatures a peculiar thing, called the sexual-desire, which prompts the opposite sexes to have intercourse with each other. Now the main objects of this sexual connection are distinctly found to be two-fold, *viz.*, first, the gratification of the sexual appetite; and secondly the propagation of one's own species. We find then that the lower animals are saved from the sexual excesses by their natural instinct which impels them to avoid what is injurious to them. But Man, the highest of all the created beings, being gifted with free-will and free-thinking are often prompted to actions the consequences of which are not always known to him, and even when known to him, are too tempting to be avoided. It is needless to repeat what he is, but it is useful and prudent to teach him

about the just and proper use of what he has been gifted with, and it is mainly with this view that the Science of Life was compiled by the ancient sages. It attempts to restrain him from promiscuous and untimely co-habitation by holding before him the horrid consequences of such mis-deeds; helps him in the selection of a partner for life —teaches him how to please that partner and thus to ensure domestic happiness;—and ultimately makes him able to create an environment of healthy and good children.

Here we wish to note the difference between the Western Science of Life and the Hindu Science of Life. Imbued, as it is with the materialistic thoughts of the world, the West has tried, and succeeded to unravel the mysteries of the birth, but only so far as it touches the physical side of the question. Its Embryology teaches us how a spermatozoa secreted from the male body makes its way into the uterus,—finds, and takes shelter in an ovum, and ultimately develops into a child. It teaches us what a mother should do, and what she should not, during her pregnancy so that her child may be a healthy one. In short, we have many instructions about the physical side of the Foetus, but nowhere do we find anything touching the mental side of it;—and here the Hindu comes forward and says—well if a healthy child is to be a burglar, a thief,—a robber, or a murderer we should better remain childless than to get such a pest of the society. The West says that whether a child should be good or bad depends

solely on the training and surroundings,—but the East contradicts and asserts that undoubtedly much depends upon the training, but the training to be successful must have some data—some receptive faculties. Do we not often see all parental admonitions and tutorial instructions totally lost on some of the children while they bear good fruits in others ? Do we not often mark a great difference among children who are placed on equal footing in respect of education and training ? All these show an inherent—an original difference, which comes down on us from the time of our birth, and it is one of the main objects of the Hindu Science of Life not only to ensure the physical strength of the future progeny, but also to safeguard against the mental weakness and depravity of them. With this noble view in mind the ancient Indian sages made careful observations and after assiduous researches were able to find that the particular time—the day, the month at which the conception takes place as well as the peculiar astral positions present at the time of birth combine together to determine the physical as well as the mental constitution of the child. They have then laid down the results of taking bed with a woman at different times and under different circumstances from which the people may easily take their warning.

We find in the next place that man is by nature a social being, and has many things to do both for the benefit Of himself and his society. From the beginning of life to the end of it he is in many ways dependent

INTRODUCTION.

on others, while others are also in the same way dependent on him. The relation is thus mutual, and it is this relation that has helped the formation of the human societies. Now analytically observed, society is nothing but a combination of families the nucleus of each of which is a pair—a male and a female. It is needless to say that much of the happiness of the family and consequently that of the society depends solely upon the good temperament and happy relations of these pairs. With a view to secure this happy relation—this primary source of all domestic peace and enjoyment—the Europeans have recourse to the courtship-system which is an attempt at establishing an equality of feelings between the pair, and of training each other to make their individuality subservient and contributory to common happiness. But in the eyes of a Hindu this is a very artificial method and taking place, as it does, rather at an advanced age when the pliancy of nature is mostly gone and the sexes are more attracted to each other by their own passions, there is very little chance of its having the desired effect. The gradual increase of the Divorce-cases, specially in America, bears witness to the truth of the Hindu apprehension.

The Hindu says that men as well as women are different in temperament and constitution from the time of their very birth. There are distinct physical signs as well as natural manifestations of temperaments from which they can be divided into different classes; and these

INTRODUCTION.

external and internal peculiarities are the primary elements that are to be taken into consideration in securing a suitable and happy match. What little more is wanted for the completion of the union is supplied by the early marriage which combining the little pair at an age when nature is tender and pliant, makes them feel for each other in weal and woe and thus cement their union more and more with their growth. The Hindu idea of marriage is, so to speak, a fusion of the two souls—a mixing together resembling that of the milk with water, while the European marriage may be more likened to the mingling of the barley grains with those of the wheat. One is inseparable while the other is not so. Hence the injunctions of the Hindu Shastras against Polygamy and Polyandry, and hence again the existence of so many Divorce Courts in other countries to try cases of legal separation between husband and wife. With the people of one country marriage is a spiritual tie while with the others it is a mere contractual relation. Thus the marriage being looked upon by the Hindus as a Sacrosanct and indissoluble relation established between a male and a female to help each other in performing the domestic as well as the religious duties it may be easily understood what special care should be taken in securing a Suitable match.

It may be said in this connection that early marriages do not at all lead to abuse on the part of young couples. The Hindu parents having secured a

suitable match for their children, when they are of course too young and ignorant of the ways of the world to take care of themselves, are always on the look-out that they do not take an undue advantage of their parent's indulgence. The rules regulating sexual intercourse and other subsidiary matters are sought to be implanted in their minds, though there is no reference to the written precepts of the sages, by compelling them to conform to certain rules and regulations imposed on them also by their predecessors and that were found by practice to be so very useful and beneficial from time immemorial.

The Science of Life no doubt contains elaborate instructions on this particular subject but it goes further than that and even adults of mature experience would find in it something useful and instructive to guide them on contributing to domestic happiness in after life and spiritual welfare in the next world.

We are then astonished to find that even in that remote antiquity when the Hindu civilization is supposed to flourish one more important question that has puzzled and is still puzzling the eminent researchers of the more modern scientific times did not altogether fail to strike the minds of the Hindu Sages though in the face of the recent discoveries we are not prepared to put unhesitating confidence on their views. This is the question of the Regulation of sexes. In other words this is the question on the solution of which depends man's power to produce—when he has power of

production at all—a male or a female child as he likes. On this point our sage of the Science of Life appears to lay stress on the different days of the menses implying thereby that the male sperms are all the same, and it is the female germ which undergoes some change on different days of the menses helping thereby the production of a male or a female child. There is also a Theory in the Hindu Social Science that the excess of the female secretion produces a female child while the male child is the result of an excessive male secretion. But these are no better than Theories based on guesses and conjectures like many others propounded by the occidental researches a brief sketch of which will be, we believe, not out of place in a book like the Science of Life. We trust also that it will be relishing to our readers and give them an opportunity of following up the experiments.

The old Theory propounded by Canestrini says that the sex is determined by the number of sperms entering the ovum;—but this theory has been demolished by the later investigations, and we are no more prepared to put any weight on it. In the opinion of Thury,—a cattle-breeder, followed by Dusing, and somewhat developed by Hensen, the sex of the offspring depends upon the period of fertilization, that is, an ovum fertilized soon after its liberation produces a female child, while the fertilization of an older ovum produces a male. There is another theory supported by

INTRODUCTION.

Hofacker, Sadler, Goehlert, Boulanger and some breeders of horses, cattle, and pigeons which holds that when the male parent is the elder the off-springs are preponderatingly males; while, if the parents be of the same age or the male parent be younger, female offsprings appear in increasing majority. There are however contradictory views supported by others and hence much weight is not put upon it.

Another theory which is generally accepted and is supported by a number of observations by Meehan, Mrs. Treat, Girou, and others is that good nourishment produces a preponderance of females while the bad nourishment produces the reverse of it. To establish this Theory Girou divided a flock of 300 ewes into two equal parts of which the one half were extremely well-fed and served by two young rams, while the other was poorly fed and served by two mature rams. The proportion of the ewe lambs in two cases was respectively 60 and 40 per cent. It appears from the above experiment that the age of the male parent may have also something to do in producing the above results.

We now wish to conclude our introduction with a brief mention of a recent Theory propounded by the German physician Dr. Sext, and verified by an American physician named Dr. Trall. They are of opinion that the right testis of the male and the right ovary of the female respectively produces sperms and germs capable of producing a male child, while the left

Testis and left ovary are the seat of the female sperms and germs. They have made many experiments with the canine species, and we give below a summary of results obtained by Dr. Trall :—

- (a) A bitch served by a Dog with the left testis—(the other testis being castrated) produced only female offsprings.
- (b) A bitch served by a dog with the right testis produced only male offsprings.
- (c) A bitch with her left ovary removed and served by a dog with two testis produced only male puppies.
- (d) A bitch with the left ovary served by a dog with two testis produced only female puppies.
- (e) A bitch with a left ovary served by a dog with the right testis produced no issue.

From the above experiments it appears that the male sperm impregnates only the male germ or ovum. It has not the capacity of impregnating a female germ and *vice versa*.

Following the above principle an Indian Doctor of considerable experience and repute has advised those that are willing to get male children to raise with the help of the finger or a strap the right testis a little higher at the time of taking bed with a woman so that the discharge from the right testis may have the first and easy entrance. It has been also advised that in order to facilitate the entrance of the spermatozoa in a living state the male should lie calmly on the female at the time of the discharge and the female should

draw her breath upwards and lie calmly at least for 10 minutes after her separation from the male. Modern scientists are also of opinion that the best period for getting bed with a woman is 17 days, reckoning children it between 4 days before and 5 days after the menses.

We now wish to draw our Reader's attention to another part of the Science of Life—a careful study of which would enable a man to "read his own destiny" from the signs and marks that are indelibly written on the palms of his hands. It is a matter of regret that this Science—the Science of Palmistry,—in which our fore-fathers acquired such a high proficiency as enabled them to elicit great admiration from all the civilized nations of the world should have been for years so much neglected by our own countrymen. Perhaps the time has come when our attention has been directed to enquire and find out what we had in ancient time, and it is in this opportune moment we, after careful researches, publish a synopsis of the science of Palmistry which is, so to speak, the Science of Life as it would be during its present existence.

It is our pleasure to notice that with the advancement of culture and learning Palmistry,—which was once scoffed at as a "Pretended Art"—has been gradually gaining ground with the educated community, and has been much improved upon by several scholars of modern Europe. Analytically observed "Palmistry" is nothing but essentially the science of

Astrology. The objects of both these occult science are the same, their difference lying only in the methods of calculation. While the Astrologer says that a man born under the influence of certain planet shall have certain traits of character and physiognomical peculiarities the Palmist observes the Physiognomical peculiarities and thence concludes that the man is born under the influence of such a planet. One proceeds from the star to the man—while another proceeds from the man to the Star.—Thus we may conclude that the vaticination of a man's destiny cannot but be the same from whatever starting point we may proceed.

If it be now asked whether there is any truth in the Astrology our answer is in the affirmative, and to support our view we wish to name to the first place the greatest military geniuses like Napoleon and Wallenstein, both of whom were earnest believers in Astrology and fully believing in the astrological predictions made several dashing attempts which we may call rashness, but which often won them the laurel. Learned man like Melancthon,—the scholar of the German Reformation—and astromancers like Tycho Brahe, and his famous disciple John Kepler,—also made predictions according to the doctrines of astrology. Even a man of Lord Bacon's caliber—who is reputed as the father of the modern scientific learning while re-buked the Astrologers of his own times, could not but wish for a reformed Astrology.

SCIENCE OF LIFE
OR
Hindu System of Sexual Secrets.

CHAPTER I.

सिद्धनागर्जुनो नाम युरासीत् तपसो महान् ।
शालो दालो जिताला च नियतः प्रयतः शुचिः ॥

1. In time of yore there lived a great sage named Shidhya Nagarjun. He was calm, self-restrained, master of his own mind, and always pure of body and mind.

सिवस्य प्रियशिष्यः स लिकालज्जो महामतिः ।
वशगानीव तिष्ठन्ति षट्कर्माणि च धीमतेः ॥

2. That noble sage was a favourite disciple of the (Great God) Siva, and had full knowledge of the past, present, and future. All the *Shatkarmas* were also at his command like the most obedient servants, that is, he was always master of the *Shatkarmas*.

Note 1.—In the Hindu mythology *Siva* or *Mohadeva* represents the destructive character of the Almighty. He is also known to be the first promulgator of the Tantra Shastra, the Medical Science, and the Sexual Science.

Note 2 :—*Shatkarma* has two different meanings. First—
षट्कर्मशास्त्रोल्लं ब्राह्मणत्वम्, that is, the rank of a Brahman is constituted by the performance of six acts prescribed by the *Shastras*. These six acts are :—(1) यजन् (Jajan) or offering sacrifices. (2) याजन् (Ja-jan) or offering sacrifices for others. (3) अध्ययन् (Adhyayana) or studying (specialy the religious books.) (4) अध्यापन् (Adhapan) or teaching (specially the scriptures). (5) दान् (Dana) or almsgiving. (6) प्रतिग्रह (Pratigraha) or accepting suitable gifts.

Secondly, In Tantra *Shatkarma*—means the Six Black Arts viz :—(1) मारण (Marana) or performance of certain magical ceremonies for destroying an enemy. (2) उचाटन (Uchatan) or Performing certain rites to cause distraction in other's mind. (3) बशीकरण (Bashikarana) or magical performances to subjugate other's mind. (4) स्तम्भन (Stambhan) suppression of the functions of faculty by incantation. (5) मोहण (Mohan) or fascination of others' mind so as to make him unconscious. (6) विद्वेषण (Bidweshan) or causing enmity amongst friends.

उवासु चुचिरं सोऽपि रेवातीरे सनोरमि ।

शान्तिनिकेतने तत्र आश्रमे चित्तहारिणि ॥

3. He lived long in a charming hermitage on the delightful bank of the Reba or Nerbudda—that was an abode of peace.

एकाहा विजने तत्त्व दृष्टा तुष्टिमहातपाः ।

भृत्या प्रणस्य तच्छृण्य प्रचक्षु विनयान्वितः ॥

4. Once seeing him alone his disciple the great ascetic Tundi respectfully bowed down to him and asked him in a most courteous way.

तुण्डिलवाच ।

भी भी ब्रह्मन् सर्वज्ञोऽसि नागार्जुन सहायते ।
सिद्धयस्ते हि भगवन् करे तिष्ठन्ति सर्वदा ॥

5. Tundi said, Oh noble Brahman Nagarjun ! Oh venerable sage ! you are omniscient and all the *Shiddhis* lie always in your hands, that is, you have attained powers of doing whatever you desire.

Note :—According to the Shankhya Philosophy there are eight different modes of Powers called अष्टशिद्धि (*Ashta Shiddhi*s.) They are .—(1) आणिमा (*Anima*) or Power that enables one to reduce his body to an *annu* or atom so that he may become invisible, and can pass through even solid bodies. (2) लघिमा (*Laghima*) or Power to make the body so light as to be able to ascend the air and walk over water. (3) प्राप्ति (*Prapti*) or Power of visiting any place at pleasure. (4) प्राक्तास्य (*Prakamya*) or irresistible will, that is, Power to do whatever one desires. (5) महिमा (*Mahima*) or Power to make one's body as big as one likes. (6) ईशौल्व (*Ishitwa*) or the Power the command of the possessor of which is obeyed by all the animate and inanimate objects. (7) बशौल्व (*Bashitwa*) or the Power of bringing under control man, animal, and even the spirits. (8) कामावसायीता (*Kamabashita*) or the Power of absolute self negation, that is, the Power to suppress fully one's passions, desires, &c. These esoteric Powers are obtained only by *Yoga* योग that is, the union with the supreme spirit through abstract meditation and the concentration of the mental Powers. cf योगश्चित्तबृत्तिनिरोधः । The readers should know that the above eight Powers are also called अष्ट-ऐश्वर्य Ashta-aishvarjas. The difference

between शिद्धि (Shiddhi) and ऐश्वर्या (Aishaarja) is this :—In the Gods and the devine beings these Powers are *inherent* and are called *Aishvarjas* ; while in man they are *acquired* and are called *Shiddhis*.

रतिशास्त्रं महाप्राज्ञं श्रोतुं कौतुहलं सम् ।
क्षपया वद ले ब्रह्मन् लदधीनोऽस्मि सर्वथा ॥

6. O wise sage ! I am desirous of hearing about the Sexual Science (*Ratishastra*). Kindly tell me about it. I am always obedient to you.

तुर्खेरिहं वचः शुला प्रहस्य तपसां निधिः ।
भेषगम्भीरनाहेन तसुवाच महामतिः ॥

7. The great ascetic laughed (loudly) on hearing the words of Tundi, and told him in a deep grave voice.

नागार्जुन उवाच ।
धन्वोऽसि छतपुख्योऽसि छतप्रश्नं लनोरमम् ।
गोपनीयमिहं भद्र हाटकं-पेटिकासमम् ॥

8. Nagarjun said—“Blessed art thou Oh virtuous (Tundi) ! you have asked a very delightful question. But, my good sir, this (subject) is to be kept hidden like the box of gold.

Note :—पेटिका (Petika) originally means a basket used as a portmanteau.

दुष्टाय भक्तिहीनाय भद्रनीनातुराय च ।
न वक्ताव्यं न वक्ताव्यं न दातव्यं कादाचन ॥

9. This is never to be disclosed, told, or taught to one that is wicked, impious, or given up to sensualism.

शान्ताय भृतियुक्ताय तथा च विजितात्मने ।
दातव्यं सादरं ब्रह्मन् शिवस्य वचनं यतः ॥

10. Oh Brahman ! This (subject) is to be taught to those only that are able to control their passions, pious, and master of their own mind. The Great God Siva has said so.

Note :—शान्त (Shanta) means one that has the quality called शम (Shama) which means control of the internal Passions. cf शमो नाम अन्तरिन्द्रियनिष्ठः ।

कैलासपतिना चाहौ रतिशास्त्रं प्रकीर्तिम् ।
चुतं तत्सादरं ब्रह्मन् देव्या गिरीशभार्यया ॥

11. Oh Brahman ! The sexual science (*Rati-Shastra*) was first promulgated by the Great Lord of Kailash, and was carefully heard by His consort.

Note :—कैलासपति (Lord of the Kailash) and गिरीश (Girish) are different names of the Great God Siva whose favorite abode is the Mount Kailash, in the north of the Himalayas.

अथसारं समुद्धृत्य गर्गेण च अतःपरम् ।
स्त्रातं ब्रह्मन् महाप्राज्ञ आदिशास्त्रं सनोवदम् ॥

12. Oh Brahman ! It was afterwards that the great sage *Garga* selected out the essential portions of the original text and compiled the delightful *Adishastra* or the Science that deals with the origin of man.

Note :—*Garga* was an ancient sage famous as an astronomer and also as the spiritual preceptor of the *Jadavas*.

तुण्डिरुवाच ।

ओता तस्य महाभाग कोऽसौ प्राज्ञो महामते ।
ज्ञातुमिच्छामि तदेव वद चेत् करुणामयि ॥

13. Tundi said—O noble sage ! I am desirous of knowing who was the first great man that heard this *Shasira*. O lord ! Tell me about it if you are kind to me.

नानार्जुन उवाच ।

जन्मेजयो महाराज द्वालकुलधुरन्धरः ।

स एवासौत् महाभाग ओता परिच्छितः सुतः ॥

14. Nagarjun said—The first man who heard this science was the great emperor *Janmajay*—the son of *Parikshit* and the pride and glory of the Kshatriya race.

Note :—*Parikshit* was the grandson of the great Pandava Arjun, through his son *Uttar*. He reigned at Hastinapur (modern Delhi) and died of Snake-bite. His son *Janmajay* was a powerful emperor and it is said that he performed a sacrifice called सर्पसत्र or सर्पयज्ञ for killing the snakes to avenge his father's death.

शिवोक्तरतिशास्त्रस्य च गर्गस्यादिस्त्रस्य च । ।

मया सारं समूद्रत्य कृतं सिद्धविनोदनम् ॥

15. I have selected the essential portions from the Ratishastra, promulgated by Siva, and the Adishastra, composed by Garga, and have compiled the book Shiddhya-Binodan.

रतिशास्त्रमिदं जीवमादिशास्त्रं तथैव हि ।
गोपनीयं प्रयत्नेन गिवाज्ञालघुनं न चेत्

16. This is known to be the Ratishastra (sexual science) as well as the Adishastra (science of origin). This should be scrupulously kept secret otherwise there shall be a transgression of the Great God Siva's commandment.

रतिशास्त्रं परिज्ञातुं यदि ते कौतुकं हृष्टि ।
कीर्तयिषामि ते ब्रह्मन् प्रियधिष्ठोहि त्वं यतः

17. Oh Brahman ! If you are eager at heart to learn about the science of sex, I will narrate it to you since you are a beloved disciple of mine.

इति श्रीसिद्धनागार्जुनविरचिते रतिरमणास्त्रे
रतिशास्त्रे अन्यशूचनं लाभ
प्रथमः पादः समाप्तः ।

CHAPTER II.

A SYNOPSIS OF THE SUBJECTS.

अत्योक्त विषयगिरुपरम् ।

तुण्डिलवाच ।

कि॑ किमस्ति॒ सहाभाग॒ शास्त्रे॑ इस्ति॒ यच्चिते॑ तद् ।

आहो॑ तद् श्रीतुभिक्षामि॑ वद॑ चेत् वाल्यामयि॑ ॥

18. Tundi said—O noble sage ! If you are really kind to me, let me first hear what are the subjects that have been treated in the Book compiled by you.

नागार्जुन॑ उवाच ।

प्रदत्तिरूपिणी॑ नारी॑ रमणीप्रधान॑ जगत् ।

तस्माद्बाहो॑ सर्वशेषा॑ सानन्दीया॑ सदैव॑ हि ॥

19. Nagarjun replied :—Woman is the representative of Mother-Nature, that is, she represents the female principle of creation. The world is full of her supremacy. Hence she is *per excellence* superior to all, and should be always respected.

तस्माद्बाहो॑ सहाभाग॑ कौर्तिंतं॑ नारीलक्षणम् ।

तासां॑ अदृश्य हे॑ ब्रह्मन्॑ द्वामारीलक्षणं॑ ततः ॥

20. Oh noble Brahman ! It is for these reasons that the physionomy and the characteristics of the woman, their differences, and the distinctive signs and peculiarities of the maidens (of different classes) have been treated in the beginning.

उत्ता पुरुषमेद्वच्च तिषाञ्च लक्षणं ततः ।
कीर्तिं न्रामतस्तेषां योग्यनारौनिरूपणम् ॥

21. Then follows the differentiation or classification of the males, their distinctive signs and characteristics, and selection of suitable matches for them.

ऋतुविवरणं ब्रह्मन् सहवासविधिलक्ष्या ।
सन्ततेः कारणच्चैव अवालम्भणस्य तु ॥
जात्याकालविचारणु रमणीक्षण्ये तथा ।
रमणीगमने चैव निषिद्धानि दिनानि हि ॥
दिवाभागी निशाभागी गमने किं फलं लभेत् ।
सहवासदोषाच्चैव सन्ततेरवत्या यथा ॥
जात्याकारणमेहात्मुक्षुमफलकीर्तनम् ।
योग्यायोग्यमिलनेन सन्ततेः स्वरूपं ततः ॥
शयनं रमणीनाच्च नारीणां प्रीतिसाधनम् ।
गर्भौषधिविधिनाच्च न्रामणः कीर्तिं भया ॥

22. The following subjects have been then treated in succession :—Discourses about the woman's menstruation : Rules for sexual enjoyment : Causes of the untimely death of children : discrimination of the good and the bad time for sexual enjoyment : days and time prohibited for sexual enjoyment : results of the sexual enjoyment in the day and at night : Condition of the child due to objectionable intercourse : Results of enjoyment at different periods and times : Real nature and character of the children born of suitable and unsuit-

able matches : Beds of different (classes of) women, and modes of pleasing them : Prescribing medicines for women during pregnancy.

वहको विषयः सन्ति रतिशास्ते सनोरसे ।
दीर्घविषयामि ते ब्रह्मन् शृणुताम् सुनिष्क्रन् ॥

23. There should be many more subjects in this sexual science. Oh Brahman ! Oh sage ! Hear me and I will gradually tell you all about them.

इति श्रीसिद्धनागार्जुनविरचिते रति-रसग्राह्ये
रतिशास्ते अन्योत्ताविषयनिरूपणं नाम
द्वितीयः पादः समाप्तः ।

CHAPTER III.

CLASSIFICATION OF WOMAN AND THE DISTINCTIVE SIGNS AND CHARACTERISTICS OF DIFFERENT CLASSES.

नारीजातिभेदो लक्षणं ।

तुरुण्डलवाच ।

शुल्वा ब्रह्मन् महाभाग तस्मुखान्मधुरं वचः ।
द्वातार्थीऽस्मि च धन्वोऽस्मि आत्मूनां जगतीत्ये ॥

24. Tundi said—Oh Brahman ! Oh noble sage ! sweet are the words that flow from your mouth. I think myself the most blessed and fortunate to hear of them.

इदानीं वद मे देव नारीणां भेदलक्षणे ।

शुल्वा सर्वं विदिला च प्राप्नुयी ज्ञानसुत्तमन् ॥

25. Now tell me, Oh Deva, about the distinctive signs and characteristics of different classes of women, so that I may be soundly wise after hearing and knowing from you all about them.

तुरुण्डेरिदं वचः शुल्वा सस्तितसुखपद्मजः ।

सिद्धनागार्जुनश्चेदं वचनं वक्तुमारिसे ॥

26. Hearing these words of Tundi the great sage Shiddha Nagarjun smiled a sweet smile, and began to discourse on the subject in the following way.

नागार्जुन उवाच ।

वैदिकिधा सहाभाग स्थित्यश्च जगतीतले ।

तासां नामानि वच्यामि शृणु तापसपुङ्गव ॥

27. Nagarjun said—Oh great and noble ascetic ! Women are divided into four classes. Hear me I am telling their names.

पद्मिनी प्रथमा नारी सर्वोत्तमाविधा स्मृता ।

चित्तिणी शङ्खिनी चैव हस्तिनी तदनन्तरा ॥

28. The first (of the four classes) is the *Padmini* who is known to be the best of all. Then comes in order the *Chittini*, the *Shankhini* and the *Hastini*.

पद्मिनी-लक्षणम् ।

तुष्णिसवाच ।

काहापि न चुतं ब्रह्मन् एवं नाम लनोरमम् ।

असुना वद्यो हैव पद्मिनीलक्षणं शुभम् ॥

29. Tundi said—Oh Brahman ! Never were heard before, such delightful names ! Oh Deva ! Now tell me what are the distinctive good signs of a *Padmini* woman.

नागार्जुन उवाच ।

कलसलनयनयुक्ता कुद्रवद्वा च नासा

छम्भतनु चृदुवाक्या हीर्वकेशी शुभाङ्गी ।

परहितमतिथुक्ता पद्मगन्धा सुविशा

अविश्वलक्षुचयुक्ता कौतिर्ता पद्मिनी सा ॥

30. Nagarjun replied :—The eyes of the *Padmini* woman are like the leaves of a lotus ; her nostrils small,

figure slender,—voice soft,—hair long, and body well-shaped. She is always bent upon doing good to others; her body emits scent of a lotus ; and she is always finely dressed. Her breasts are closely set. These are said to be the distinguishing signs of a *Padmini* woman.

अन्यत्र ।

हरिण्यनयुमा स्त्रेहयुक्ता वरास्या,
पिकासमवलकण्ठो स्त्रेवक्षाभ्युजा सा ।
पतिगतस्मतियुक्ता लक्षणैर्द्विताङ्गी
सुवनस्मुजसङ्घान् शोहयन्ती काटात्वैः ॥

31. It is said moreover—Her eyes are like those of a deer ; she is always affectionate and has a good face. Her voice is sweet like that of a Cuckoo and her mouth is like a smiling lotus. She is faithfully devoted to her husband and her body and limbs are conspicuous by their good signs. The glances of her eyes charm all the men of the world.

इति ते कथितं ब्रह्मन् पद्मिनीलक्षणं शुभम् ।
इष्टशी रमणी नास्ति शुलापि धरणीतत्त्वे ॥

32. Oh Brahman ! These are the distinctive good signs of a *Padmini*, woman. Woman of this class is seldom to be found in this world.

यदूर्गीहे निवसेत् सा हि तदुर्घट्हं लिहिवोपमम् ।
न तत्र शोकदुःखन्तु सुखं सदा विशज्जते ॥

33. The house in which a *Padmini* woman lives is like the abode of the Gods. There can be no sorrow and misery in it, and happiness is sure to reign in there.

यदृच्छे निवसेद् ब्रह्मन् पद्मिनी पद्मगन्धिनी ।
धन्येऽसौ पुरुषो लोके लक्ष्मीवान् सुखभाव् सदा ॥

34. Blessed are the males of the house in which lives the lotus-scented *Padmini* woman. Those males are sure to be prosperous and happy in the world.

बहुना किमिहोक्तेन विभव्यत् कथयामि ते ।
आश्चेन लभते नारीं पद्मिनीं सुखदायिनीम् ॥

35. Oh sage ! what more should I tell you or what is the necessity of saying more ! It is only through the good fortune that a *Padmini* woman—the great dispenser of the happiness in the world—is obtained.

धनवान् पुण्यवान् सोऽपि यदृच्छे पद्मिनी शुभा ।
दोर्घजीवी भवेच्चैव महेश्विन हि कीर्तिम् ॥

36. It has been said by the great God Mohadeb that he, in whose house a *Padmini* woman lives, is sure to be wealthy, virtuous, and long-lived.

DISTINCTIVE SIGNS OF A CHITTRINI WOMAN.

चिन्तिणीलक्षणम् ।
तुण्डिलवाच ।
चिन्तिणी कौटूशी नारी तद्वत्त्वं महासते ।
तद्वत्त्वं चोतुमिच्छामि जातं कौतुहलं सम ॥

37. Tundi said :—O noble sage ! Now tell me what kind of woman a *Chittrini* is. I am curious to know the peculiarities of this class of woman.

नागार्जुन उवाच ।

काठिनघनकुचाद्या नातिहीर्वा मनोज्ञा
रतिरक्षगुणयुक्ता दुष्टसी नातिखर्वा ॥
कमलनयनयुक्ता लोभहीना सुशीला ।
तिलकद्वासुमनासा कौर्तिता चिलिणी सा

38. Nagarjun replied :—The Chitrini woman has her breasts hard and thick. She is charming and her body is neither tall nor short (*i. e.* she is middle-sized). She has a taste in the sexual affairs. She is beautiful, free from greediness, and well behaved. Her eyes are like the leaves of a lotus-flower, and her nose is aquiline like a Til-flower.

अन्यत्र ।

न चलति मनो यस्याः प्रत्येभनैः कादाचनः ।
सत्यं वदति प्रियच्छ सर्वत्र मिष्टभाषिणी ॥
द्यावसावती या हि देवपूजापरायसा ।
चिलिणी दमणी सा हि रतिशास्त्रे प्रकौर्तिता ॥

39. In the Rati-Shastra (Sexual Science) ‘ It is also said that the *Chitrini* is that class of woman whose mind is not moved by temptations ; who always speaks true and agreeable words ;—who is everywhere a sweet-speaker ;—and who is kind and forgiving by nature, and always devoted to the worship of the gods.

पतिपरायसा या हि नेत्रते परसुलघस् ।
विमहक्ता च या नारी प्रीता स्थात् सत्यमैथुने ॥

अस्मै भवितः सहा यस्ताच्चिकिषो सा प्रकीर्तिता ॥

40. One who is devoted to her husband and does not turn her eyes to other males;—who is reverential to the Brahmans and is satisfied with the little of sexual intercourse, and whose mind is always fixed in virtue is called to be the *Chittrini* woman.

इति ते कथितं ब्रह्मन् चित्रिषीलचरणं सया ।
क्लीवा रमणी सा हि नरोजातिषु भी द्विज ॥

41. I have now done with the distinctive signs and traits of the *Chittrini* woman. Oh Dwija ! Among the different classes of women, this is known to be the second best class.

DISTINCTIVE SIGNS AND TRAITS OF A SHANKHINI WOMAN.

शङ्खिनीलक्षणम् ।
तुर्णिडलवाच ।
अधुना श्रुहि से देव शङ्खिनीलक्षणं शुभम् ।
शुला सर्वं महाभाग विस्तयो जायते महान् ॥

42. Tundi said :—Oh great and noble sage ! your words have really put me in wonder. Now tell me about the signs and peculiarities by which a *Shankhini* woman is to be distinguished.

नागार्जुन उचाच ।

रतीया शहिनी नारी रतिशास्त्रे प्रकीर्तिता ।
लक्षणं संप्रवर्णनम् चृष्टुच्च लुनिष्टुक्ष्म ॥

43. It is said in the Sexual Science (Rati Shastra) that Shankhini is the third class woman. Hear and I will now tell you about the distinctive features of this class of woman.

सवति कामलानीला घोलधुक्ता च हीर्वा
काठिनघनशुचाद्या शहिनी चारणव्या ।
मधुरवचनधुक्ता काण्डदेशी तिरेषा
कथितसिद्धस्मैषं लक्षणं शास्त्रधुक्तम् ॥

44. She is lotus-eyed ;—observing propriety of conduct, and tall in stature. Her breasts are hard and thick-set ; her body smells alkali ;—her words are pleasing, and on her neck there are three lines. These are the distinctive signs of a Shankhini woman as they are given in the *Shastras*.

अपिच—

मदनीनातुरा वा हि आकापरसिका सदा ।
शहिनी सा महाभाग रतिशास्त्रे प्रकीर्तिता ॥

45. It is said also that the woman who is always a jolly conversationalist and distressed by her sexual desires is also known to be a *Shankhini* woman.

पत्न्युर्यापि गुणोर्यापि व विसेति कदाचन ।
रसणी या लहानाण शङ्खिनी सा प्रकौर्चिता ॥

46. O noble Sage ; the woman who is always fearless of her husband and superiors is also called to be a *Shankhini* by the learned and the wise.

काङ्क्षते नियतं या हि अवैश्व रसणं सदा ।
लहनार्ती सदा ब्रह्मन् शङ्खिनी सा चृता दुष्टैः ॥

47. Wise men also call her a *Shankhini* who always desires intercourse with men other than her husband and who is always oppressed by her carnal desires.

अर्जुनासा लहानाण छुट्पिणासातुरा सदा ।
उच्चैश्च रुक्षते या हि शङ्खिनी सा चृता दुष्टैः ॥

48. The woman who has a high nose—who is always distressed by hunger and thirst,—and who laughs a loud laugh—is also recognised to be a *Shankhini* woman by the wise.

शङ्खिनीवज्ज्ञां ब्रह्मन् कथितं तद रक्षिधी ।
हस्तिनीवज्ज्ञां वज्ज्ञे चृषुप्त्व सुनिषुङ्गत ॥

49. Oh Sage ; Oh Brahman ; I have now done with the Signs and traits of a *Shankhini* woman. Let me now go on with those o the *Hastini* class.

हस्तिनीवृत्तयात् ।

DISTINCTIVE SIGNS AND TRAITS OF A HASTINI WOMAN.

नागार्जुन उवाच ।
 भवति महानदधा हस्तिनी स्फूर्तदेहा
 नयनदहनरत्ना लद्यगत्याख्यकीशी ।
 कठिलधनशुचाद्या नासिका स्फूरतन्धा
 पुलक्षितसवालाङ्गी सर्वदा कामदधा ॥

50. Nagarjun Said—the *Hastini* woman is always tormented with her carnal desires. Her body is plump ;—her eyes red like burning fire ;—her hair scanty ;—and her breasts hard and thick. She emits a smell like that of wine, and her nostrils are big. She is always burnt by (*i. e.* subject to) her intense sexual passion that causes even the hairs of her body stand on their ends.

स्फूरतन्धा स्फूरतशुचा स्फूरनितस्फूरप्रदेशा ।
 सदनविह्वला या हि हस्तिनी सा स्फूला वुधैः ॥

51. The woman whose lips are thick ;—breasts big ;—and buttocks high and fatty, and who is always subject to violent Sexual desires (*i. e.* always suffers from a kind of erostomania) is also designated to be a *Hastini*.

Note :—अधर (Adhar) properly means the lower lip, while the upper lip is called ओष्ठ, But here अधर (Adhar) seems to mean both the lips.

कदाचारता या हि परमैयुनकाङ्गणी ।
हस्तिनीं तां विजानीयात् लिषु लोकेषु विश्रुतम् ॥

52. Know her also to be a *Hastini* who is addicted to foul practices, and desirous of having cohabitation with males other than her husband. This is known through all the world over.

लातीणां खच्छणं ब्रह्मन् कायितं तव सन्निधौ ।
अधुना किं प्रवच्यामि किमन्वत् श्रोतुमिच्छसि ॥

53 Oh Brahman ; I have now told you about the distinctive signs and characteristics of different classes of women. What should I tell you next ? On what other subject do you like to hear ?

इति श्रीसिद्धनागार्जुनविरचिते इति-इमणाख्ये इतिशास्ते
चतुर्विधनारीलक्षणकीर्तननामक
तृतीयपादः सप्तमः ।

CHAPTER IV.

THE PHYSIONOMICAL AND THE CHARACTRISTIC PECULIARITIES OF THE DIFFERENT CLASSES OF MAIDENS.

कुमारी लक्षणम् ।

तुच्छिक्षवाच ।

कुमारीलक्षणं श्रोतुभिच्छासि कालणामय ।

अधुना वह से ब्रह्मन् त्वं गुरोगुरुरिव च ॥

54. Tundi said—Oh kind Brahman ; now I wish to hear about the distinctive signs and characteristics of the different classes of maidens. Pray tell me what you know about them. Thou art my most venerable preceptor.

नागार्जुन उवाच ।

कुमारीलक्षणं वच्ये निविधं तव तापस ।

स्थिरौभूत्वा विद्वित्वा च शास्त्रेऽस्तिव्वान्तमासप्रसि ॥

55. Nagarjun replied :—I will now tell you about the charactrities of three different classes of maidens. Hear them Patiently and be versed in the Subject.

उत्तमा कुमारी लक्षणम् ।

कुमार्यस्तिविधाः सन्ति उत्तममध्यमाध्यमाः ।

उत्तमा प्रधाना ज्ञेया अहशीया प्रयत्नतः ॥

56. The maidens are divided into three different classes viz.—(1) the best, (2) the next best, and

(3) the worst. Of these, the first class is known to be superior to all and should be carefully taken (as wife).

श्यासाक्षी गौरवर्णी च उज्ज्वलश्यामिकापि वा ।
नातिशीघ्री च खर्वी च शुभारी उत्तमा खृता ॥

57. The maiden whose complexion is either greenish yellow, fair, or glossy light dark, and whose stature is neither too long nor too short (*i.e.* who is middle sized) is known to be the best.

Note :—**गौर** (*Gaur*) indicates a colour like that of the gold. **श्यासा** (*Shyama*) means greenish yellow. cf :—

श्वीते चुखोषासर्वदा जीणे च चुख्यीतला ।
तपकाञ्जन चर्षाधा या श्यासा परिकीर्तिता ॥

In the Sanskrit literature we find two different kinds of **श्यासा** (*Shyama*) viz.—(1) नवसुख्बाहवल श्यास् that is the colour like that of a blade of grass when it first shoots out. (2) क्वचिलाधरश्यामा that is the colour of the new cloud. In the above *stolka* these two distinct colours are probably meant by the words **श्यास** (*Shyama*) and **श्यामिका** (*Shyamika*.)

यजीन्द्रश्यासना या हि सरावगसंशापि वा ।
हमनानि च चुद्राणि सैवोत्तमा प्रशोर्तिता ॥

58. The maiden whose gaits are dignified like those of an elephant or graceful like those of a goose, and who has rows of small teeth is also said to be the best.

रत्नपश्चकरा या हि धर्मनिष्ठापरायणा ।
पद्मपद्मायताद्वीच सैवोलमा प्रकौर्चिता ॥

59. The maidan whose palm is red like the red lotus, who is devoted to virtue and religious observances, and whose eyes are large and shaped like the leaves of a lotus flower is also said to be the best.

Note :—निष्ठा (*Nishtha*) means the religious observances such as fasting & .

उत्तमालक्षणं वत्स कथितं तव सन्निधी ।
मध्यमां संप्रवद्यामि शृणुष्वावहितो दिग्भ

60. These are the distinctive signs and traits of the best maidens. I have done with them, and now hear me, I will tell you about the peculiarities of the next best class.

मध्यमाद्वामारी लक्षणम् ।
नागाज्ञुन उवाच ।
धर्मे निष्ठा उद्धा बस्ता नितं भुजत्ते च या हिता ।
मध्यमा सा हि विज्ञेया रतिशास्त्रे प्रकौर्चिता ॥

61. The maiden who has firm faith and devotedness to virtue, and who is a moderate eater is known to be a *Madhyama* or the next best class. Such is the opinion of the Rati Shastra.

Note :—Mark the words धर्मनिष्ठापरायणा (in *sloka* 59 above) and निष्ठा (in this *sloka*.) The first of these indicates a deep regard for virtue as well as religious observances, while the second indicates only a reg

virtue. Probably by these words the sage intends to make a fine distinction between the two classes viz. the best and the next best class of maidens.

ब खूला न च द्वाशाङ्गी न खर्वा न हि दीर्घका ।
दीर्घकेशी सुनासा च कुमारो मध्यमा स्तृता ॥

62. The maiden who is neither fat nor lean—neither short nor long (in stature)—and who has long hair and well-shaped nose is also known to be of this class.

सदा हास्यदुखी या हि दुःखेषु च सुखेषुपि ।
निरालसा सदा तिष्ठेत् मध्यमा सा प्रकीर्तिता ॥

63. The maiden who has always a smiling face both in weal and woe and who is always active (*i.e.* who never sits idle) is also said to be of the next best (*Madhyama*) class.

यस्या नाभिः सुगन्धीरा सर्वेषु प्रियवादिनौ ।
सदा चारता चैव मध्यमा सा प्रकीर्तिता ॥

64. The maiden whose navel is deep—who speaks sweet words to all—and who is always of good and proper conduct ; is also said to be of the *Madhyama* class.

सदा भत्तिभती या हि देवद्विजगुह्यपि ।
भूतेषु समतद्विष्टः मध्यमा सा स्तृता दुष्टैः ॥

65. She who has always best regards for the Gods, the *Dwijas*, and her elders and superiors, and who has an equal eye on all beings is also known by the wise to be of the *Madhyama* class.

Note :—द्विज (*Dwija*) literally means *twice born*—the first birth being while the child is born and the second is the initiatory birth when he takes the sacred thread cf—जन्मना यायते शूद्र संखारात् यायते द्विज &c. Here the word refers to the Brahmins in general. गुरु (*Guru*) literally means a religious preceptor ;—here it refers to superiors and elders in general.

मध्यमालक्षणं शास्त्रे यथावत् परिकीर्तिं ।

तथा ते कथितं वत्स अधमालक्षणं शृणु ॥

66. Oh my boy ! I have told you about the distinctive signs and characteristics of the middle class (*Madhyama*) maidens as they are given in *Shastras*. Now hear about the worst class maidens.

अधमालक्षणी लक्षणम् ।

नागाच्छुन उवाच ।

वहुरोमाहृताङ्गी या पिङ्गलाङ्गी सुनीखर ।

अधमां तां विजानीयात् इति शास्त्रविदां मतम् ॥

67. Nagarjun said—The maiden whose body is covered over with many hairs and whose eyes are tawny is known to be of the worst class. This is the opinion of those that are versed in the *Shastras*.

Note :—*Pingala* is a mixture of yellow and blue.

सुदीर्घदशना या हि वाचाला निरपलपा ।

अधमां तां विजानीयादिति शास्त्रविदां मतम् ॥

68. Know her also to be a worst maiden whose teeth are long and who is garrulous and impudent (*i. e.*

who is a chatterbox and destitute of female modesty). So it is said by those who are versed in the Shastras.

विद्याटीज्जतिहस्ता या कार्यशास्त्री खू लोहरी ।

काडिनकारणाहा च अधसा सा रकृता बुधैः ॥

69. The wise men also call her to be a worst maiden whose laugh is horribly loud, whose body is rough—belly big and palm and feet hard.

खल्कीष्ठी फलकीष्ठी राहा के बहुभाषिणी ।

अधसा सा हि विज्ञेया कीर्तिता बुविषुक्ष्मिः ॥

70. It has been also said by the sages that the maiden who has scanty and short hair and who talks much should be also known as a worst maiden.

अधसा शुभारी छेया कदाचारपरायणा ।

दर्गनात् अर्गनादैव पापं तीक्ष्णरं भवेत् ॥

71. Those who are addicted to foul deeds and habits are also known to be worst maidens. Even a great sin shall come down from their very touch and sight (*i.e.* their very sight and touch shall make the body and soul impure).

अधसा दद्दण्डं वत्स कथितं तद रक्षिणी ।

अधुना किं प्रवच्यामि चोहुं चित्तमिवाच्छसि ॥

72. Dear boy ! I have now done with the distinctive signs and characteristics of the worst class maidens. What should I tell you now ? On what other subjects do you like to hear ?

CHAPTER V.

DISTINCTIVE SIGNS AND CHARACTERISTICS OF
MAIDENS THAT ARE ACCEPTABLE FOR
MARRIAGE AND OF THOSE
THAT ARE NOT SO :

विवाहे योग्यायोग्यकुमारीलक्षणम् ।

तुच्छिलबाच ।

अयोग्या वा योग्या चैव का कुमारी कुनीश्वर ।

तत् श्रीतुमहिमिक्षालि वदस्त् वाद्यानिधि ॥

73. O Kind hearted Sage ! I wish to hear and so tell me kindly what kinds of maidens are fit (*i.e.* acceptable) for marriages and what kinds are not.

धन्वोऽसि छतपुण्योऽसि शास्त्रे तेजुशारी सहान् ।

क्रासशस्ते प्रवद्धानि श्रीतुं यद्यमिवाज्ञसि ॥

74. Nagarjun replied :--Blessed thou art Oh virtuous Tundi ! (I see) you have a great regard for the Shastras or religious scriptures. I will gradually tell you what you desire to hear.

पञ्चं पूर्णकुम्भज्ञैव वदि कावत्त्वे अद्वित् ।

पतिस्त्र्या सहाराजः सल्वं सल्वं न संशयः ॥

75. The husband of the maiden on whose palm is seen the sign of a lotus or of a pitcher is sure to be a king.

स्त्रियं समुन्नतं पादं तास्ववर्णनखानि च ।
कल्प्याणकारिणी सा हि पत्न्यः पितॄकुलस्य तु ॥

76. The maiden of whom the upper part of the foot is soft and elevated and whose nails are copper coloured shall bring prosperity to the families of her husband and father.

वज्रांशहस्रचिङ्गच्च यस्या पादतले भवेत् ।
वृषपत्नी भवेत् सा हि सत्यं सत्यं मुनीश्वर ॥

77. She who has on (the lower side of) her foot the sign of the *Bajra*, the lotus, and the plough shall be the wife of a king. There is no doubt of what I say.

Note :—*Bajra* is the attribute of the great Rain-God, *Indra* who is also said to be the ruler of the heaven. He resembles the Roman God, *Jupiter* and the Greek God *Zens* both whom are also described as having *Bajra* or Thunder bolt as one of their prominent attributes. It is rather difficult to clearly define the sign of *Bajra* some idea of which may be obtained by looking at the ratchet-wheel the teeth of which may be likened to the currents of electricity emanating from a central figure. It may be also likened to the sign of a asterisk with a small circle in the centre.

मत्याङ्गुशालचक्रच्च लाङ्गूलं यदि दृश्यते ।
वहुपुत्रवती सा हि पतिदीर्घजीवी भवेत् ॥

78. She who has the signs of fish, *Ankush*, lotus, *Chakra* and plough (on her feet) shall be the mother of many sons, and her husband shall be also long-lived.

Note : 1. *Ankush* is a book thick at one end and pointed at the other used for goading an animal, specially an elephant.

Note : 2. *Chakra* a circular weapon sharp at the edge and resembling a disc in appearance. This is one of the attributes of the great God *Vishnu* who is the second of the Hindu Triad and represents the preserving power of the Almighty.

चक्रस्तिकाशहंजसौनातद्वत् ।

यस्याः पादतले रेखा सा भवेत् चितिपाङ्गना ॥

79. That maiden shall be the wife of a king on whose feet are seen the signs of *Chakra*, *Shwastik*, conch, lotus, flag, fish, and umbrella.

Note :—*Shwastik* is a conical figure made with ground rice in time of marriage and other ceremonies and is placed on the बरणडाला (Barandala) or the flat basket containing various articles held auspicious. *Shwastik* here means a sign like a cone and *Chakra* refers to a sign like discus.

पादायभागं समुच्च तलञ्च पद्माभं भवेत् ।

खेदहीनञ्च यस्याः स्यात् सा भवेत् चितिपाङ्गना ॥

80. If the foremost parts of the upper feet (*i.e.* the parts just behind the toes) be high and if the corresponding lower feet have a tinge of lotus colour and if that be again sweatless, then the maiden is sure to be the wife of a king.

स्त्रिधोन्नता ताम्बवर्णा दृत्ताः पादनखा यदि ।

पतिस्त्रस्या भवेद्वाजा रक्तिशास्त्रे ग्रन्थीर्तिम् ॥

81. If the nails of the toes be soft, high, copper-

coloured, and circular, then the husband of the maiden shall be a king. So it is said in the Rati-Shastra.

Note :—It is to be noted that the nails of the toes are generally and naturally more circular in shape than the nails of the fingers.

दुर्भाग्या छुचुपाष्ठीं स्थात् समपाष्ठीं शुभा भवेत् ।
शुचुटोचतपाष्ठीं च सत्यं सत्यं न संशयः ॥

82. The maiden whose back of the foot is broad shall be unfortunate while she with a even back shall be of good signs (*i. e.* shall bring prosperity and happiness) and one with a high back shall be of loose character. There is no doubt about it.

Note :—By छुचुपाष्ठी and उच्चतपाष्ठी the sage intends to draw attention to the disproportion of the back to the whole body. In the first ease the attention is drawn to the disproportionate *broadness* and in the second case to the disproportionate *height in elevation*.

यस्या गलनकाले च धराकाम्यः प्रजायते ।
विधवा दा भवेद्वाषु विवाहाले सुनिश्चितम् ॥

83. A maiden whose treads are so heavy as causes a shaking of the earth while she walks shall be surely a widow shortly after her marriage.

यस्या गलनकाले च कनिष्ठा न धरां खृशेत् ।
विधवा दा भवेत् वक्ष सत्यं सत्यं मयोद्वितम् ॥

84. O my dear boy ; I tell you for certain that the maiden of whom the little toe does not touch the earth while she walks is sure to be a widow.

बह्वाशिनी च या नारी लोभपरावरणा सदा ।
त्यक्तव्या सा भवेष्वल्ल अयोध्या च भवेह ध्रुवम् ॥

85. She who is inordinately gluttonous and always covetous is fit to be rejected. She is surely unfitter unworthy for marriage.

Note :—बह्वाशिनी (*Bahbwashin*) and लोभपरावरणा (*Lova-parayana*) signify two of the *Seven deadly Sins* as they are called in the Western Scriptures. The first refers to *Gluttony* or eagerness for excessive food and drink and the second to *Covetousness* inordinate desire for obtaining something even by unlawful and unjust means. The other *Deadly Sins* are *Pride, Lust, Anger, Envy and sloth*.

लज्जनी सध्यमानामा धरां न लग्नते यदि ।
हुःखिनी सा भवेष्वल्ल मित्रया जीवति ध्रुवम् ॥

86. The female whose fore-toe, middle-toe, and the toe that lies between the middle and the little toes do not touch the earth is sure to be miserable and to live on begging.

अङ्गुष्ठं च गता बल्ल तज्जनी यदि गच्छति ।
कुलटा सा भवेष्वारी त्यक्तव्या तेल हेतुना ॥

87. She whose fore-toe passes over the big-toe while walking is to be of loose character and hence should be always rejected, i. e. should not be married.

Note :—कुलटा (*Kulota*) is a woman that brings disgrace on her family by her loose character.

जङ्गे च रोमहीने तु कुमारी शुभकारिणी ।

जरु कारिकाराकारी पतिस्तस्याः सुखी भवेत् ॥

88. The maiden of whom the portion of the leg lying between the knee and the ankle is hairless shall bring good fortune, and the husband of the maiden whose thighs are like the trunks of the elephant shall be happy.

Note :—In order to look like the trunk of an elephant the thigh must be (1) fleshy (2) round (3) proportionately less and less in girth as it gradually extends downwards.

पदावृच्छिरालौ च ताम्रवर्णं नखानि चेत् ।

युल्फौ कूर्मीन्वती यस्या पतिस्तस्या वृपो भवेत् ॥

89. The husband of the maiden the upper sides of whose feet have prominent nerves, whose nails are copper-coloured, and whose ankles are convex like the back of a tortoise shall be king i. e. one who would marry such a maiden shall be a King.

राजहंसगतिर्वापि यदि वा गजगामिनी ।

सिंहवत् चौणकटिश्च कुमारी सुखभागिनी ॥

90. The maiden whose gaits are elegant like those of a goose or of an elephant, and whose waist is slender like that of a lion is destined to be happy.

सांस्कर्लं लृदुलं वापि यस्याः पाहतलं भवेत् ।

अरुणच्च सदा चौण्णं वहुधनेष्वरी हि सा ॥

91. She whose feet are fleshy or soft, and whose feet are red and always hot shall be master of great wealth.

विदर्णं पादतलं स्थात् विशुष्मं खखितं यदि ।
लक्ष्मं सूर्पीकारं वापि सा नारी दुःखभागिनी ॥

92. If the feet be discoloured and that again dry and cracked or if the feet be rough and shaped like a *Shurpa* the maiden is destined to be miserable.

Note :—*Shurpa* is a kind of basket used by the Indian ladies for separating and driving off chaff from the grain. Its shape is similar to the nail of the human finger, specially the fore-finger, but of course it is much bigger in size.

दस्तान्नु लिभिर्द्विना होर्द्विभिः दुलटा भवेत् ।
क्रामिदुःखलाप्तोति क्रत्वाभिरुपजीविनी ॥

93. The woman having thin toes shall be poor and that with long toes shall be loose. She who has crooked toes shall suffer from misery and one with short-toes shall be short lived.

पथिवस्तनकालेतु धुमिरजो चलेद् यदि ।
काञ्छिन्नी भवेत् सा हि तत्त्वा च खदा दुर्धः ॥

94. If a woman kicks up the dust in the air while she walks (then) she is to be of stained character and should be rejected by the wise

गोमहीने गिरहीने जाह्ने च लवले यदि ।
सुखदण्डा भवेत् सा हि अहशीया प्रवक्तवः ॥

95. If the leg below the knee is hairless and straight and no nerves are visible on it, then the maiden is of good sign and should be taken as wife with special care or every care should be taken to get her as wife.

दोसैकाशुक्ते जहुं च राजपती भवेद् धुवम् ।
 द्विरोनि सा भवेन्नारी सुखसौभाग्यशालिनी ।
 त्रिरोनि च तथा वक्ष विधवा निन्दितं भवेत् ॥

96. If only one hair grows out from each of the hair-pores on the leg below the knee, then the maiden is sure to be the wife of a king i.e. her husband shall be a king ; if two hairs grow out from each of the pores then she shall be happy and fortunate ; but if three hairs grow out from each of them, then she is to be a widow.

सलजानुर्भवेन्नारी सदा वै शुभदायिनी ।
 सन्धिदेशी समै चैव पतिसङ्गताविष्णी ॥

97. The woman whose knees are equal shall always bestow prosperity, and she of whom the knee-joints are even shall bring happiness, to her husband.

Note :—**सलजानु** refers to both the knees, while **सन्धिदेश** refers to each of the knee. The words **शुभ** (*Shubha*) and **मङ्गल** (*Mungul*) are generally used as synonymous but the word *Shubha* refers more to wealth and prosperity that enable a man to make shows ; while *mangul* refers more to the internal peace or happiness of the mind.

उल करिकाराकारी रोमहीनी समी यदि ।
 सुलक्षणा भवेन्नारी सत्यं सत्यं न संशयः ॥

98. If the thighs are hairless, even, and like the trunk of an elephant, then the woman is of auspicious sign, and there is not even the semblance of doubt about it.

चतुरश्चो लितखच्च सखुम्भालो भवेत् वहि ।
मार्गलक्ष्यायतस्मैव सा नारी सुखभागिनी ॥

99. She whose buttock is quadrangular, elevated, fleshy and ample shall enjoy happiness.

सूक्ष्मी भास्त्वी अस्या लितखी विविर्जिती ।
कपिलफलघट्टी च सा भवेत् सुखभागिनी ॥

100. The woman whose buttocks are soft, fleshy, free from any wrinkle, and roued like an wood apple is sure to be happy.

लिहीलं जब्दं दक्षं वायादक्षं लार्णालालं ।
दुःखं रक्षीनान्तु रतिशाक्ती प्रकीर्चितलं ॥

101. It is said in the sexual science that the hips and the loins when destitute of flesh, crooked, turned to the left and rough, would bring misery to the woman.

Note :—जग्धन (*Jagdhana*) is that part of the human body which lies on the front side just in opposition to the buttock or लितख्च ।

शिराहीनसतुच्चच्च अस्यास्तु उद्धरं भवेत् ।
तद्वर्ती क्रोललच्चैव सा नारी सुखभीषती ॥

102. She shall surely enjoy happiness whose belly is not high and is destitute of veins (*i.e.* whose belly is not marked by conspicuous veins) and the skin of whose belly is soft.

सर्वं चक्रवाकारं कुम्भाकारं भवेत् यदि ।
कुम्भाकारादिकं आपि वासिनी भवेत् मुक्तः ॥

103. If the womb is shaped like a *Mridanga* or a *Kumbha* or like a pumpkin-gourd, then the woman is sure to be of skinned character.

Note 1:—*Mridanga* is a kind of Indian drum having a hollow frame of earth, on both sides of which are stretched pieces of vellum to be beaten by fingers. This earthen frame has the greatest circumference in the middle and if it is divided there each of the two parts would look like a truncated cone.

Note 2:—The belly shaped like a kumbha (water-pit-churn) or like a pumpkin-gourd is generally known in the western countries as *Bellied-woman*.

Note 3:—In the Previous Shlok the word उद्धर (Udder) is used, but in this Shlok the word जातू Jatkar is named. These two words are generally used as synonymous. But they signify the different parts i.e. उद्धर (Elder) or जातू. In this Part of the body which contains the bowels : while उद्धर "is" a portion from root उद्धु means the womb which is the origin of all the grosses before birth.

ते वृषाणां उद्देश वा निषादी गुणावोदयी ।
जातूकी उद्धरं उद्धरं वा उद्देश एतियातिनी ॥

104. A woman who has a very big (i.e. gigantic) belly shall be childless and she who has her womb hanging downwards shall be the murderer of her husband.

कटिः स्यात् चिपिटा बल्ल अयमा विजला यदि ।
निर्मांसरोपश्चा चैव ला भवेद् दुःखभागिनी ॥

105. She is sure to be miserable whose waist is flat, or bent down or hairy and destitute of flesh.

ऋज्जी तन्त्री च दोमाली यस्याः ला लुखभागिनी ।
अव्यथा सा भवेद् बल्ल लदा वै दुःखभागिनी ॥

106. She who has her hairs on the body straight and fine shall be happy, while she who has the reverse of it shall be miserable,

दोमशजी कपिला च दृक्षाकारा भवेद् यदि ।
किञ्चारी ला भवेद् ब्रह्मल् लत्यं लत्योदितल् ॥

107. I tell you for certain that she who has her rows of hairs reddish dark and grown in circles shall be a maid-servant.

खूला स्यात् विच्छिन्ना वापि यदि वै दोमशान्तिका ।
द्वौर्भास्यं लक्षते सा हि लत्यं लत्यं ला लंग्घय ॥

108. She having thick hairs, and clusters of hairs scattered over the body shall be surely miserable.

समवक्षा भवेनारी चिरसुखवती लदा ।
विज्वक्षा हरिद्रा च रतिशास्ते प्रकौचितम् ॥

109. The woman whose armpits are even shall be always happy through her whole life, but she who has depressed armpits shall be always poor. So it is said in the sexual science.

दृढ़सुखिली नारी वज्रुक्तवती भवेत् ।

वृषेण तत्य खुले जहा च लुहलागिनी ॥

110. She who has a spacious womb shall be the mother of many sons, and she shall be always happy through her princely sons.

Note :—कुक्षि (*Kukshi*) originally means the cavity of the abdomen ; hence, the womb.

उच्चतजाठा नारी जन्मवत्या भवेदुभुवम् ।

विषुरो च भवेदु बल आवर्तेनायि कुक्षिणा ॥

111. A woman with a high womb shall be barren for life, while she whose womb is turned round shall be a maid servant.

पाष्टे दस्तुवर्णे यस्याः शिराले सुनिष्पृश्व ।

दुःशीता सा भवेत्कैव तथा वै दुःखभागिनी ॥

112. The woman of whom the flanks of the body are high and streaked by veins shall be wicked as well as miserable.

प्रष्टु रोमयुक्तः स्वात् अथवा भास्तपूरितः ।

विकवा सा भवेद्वायौ सत्यं सत्यं लयोद्धितम् ॥

113. I tell you for certain that the woman having her back full of hairs and plump is sure to be a widow.

विर्तीर्ति हृष्ट्य वस्याः सा भवेद्वन्नालिनी ।

एतिष्ठाप्तमिथा चैक एतिष्ठार्ते प्रकौर्चितम् ॥

114. It is given out in the science of the sexes that the woman whose breast is hairless shall be rich and beloved of her husband.

अस्त्रवदा भविनारी सहा हैं भीगधा लिनी ।
निष्ठवदात्वे हैं अस्त्र चिरदीर्भाव्यसागिनी ॥

115. Oh Brahman ! The woman of whom the region of the breast is even shall enjoy life (i.e. shall be happy) while she that has a depression or cavity in that region shall be unfortunate for life.

हृष्ट्यं रोमणं वसाः सा भवेत् पतिघातिनी ।
विषलं सुविग्नात्वा हुःखदीर्भाव्यस्त्रक्षम् ॥

116. The woman whose breast is hairy shall be murderer of her husband, while uneven and unduly expansive region of breast portends misery and misfortune.

अरवद्वद्वयोद्युस्यो दुखो यदि लुप्तौष्टव ।
कुष्ठां सा भविनारी छल्यं छल्यं सयोद्दितम् ॥

117. Oh great sage ! I tell you for certain that the woman whose breasts are shaped like the *Araghatta Ghati*, that is, whose breasts are bigger and greater in circumference in the lower parts and narrower like the neck of a water jar in their upper extremities is sure to be of loose character.

Note :—*अरवद्व* (*Araghatta*) is a machine for drawing out water from the wells. It consists of a central piece like the navel of a wheel and a number of spokes fixed to it. To one of these spokes a long rope is attached and to the other end of the rope a water vessel is fastened. The vessel is then let down in the well and when filled with water, is drawn up by turning the navel with the help of the spokes.

स्त्रुष्टांशी च हृदी वस्त्राः प्राप्ते विष्णोर्जीता अदीन् ।
अचुलकादिणी या हि कीर्तिं शास्त्रकोविहैः ॥

118. The woman whose breasts are big and expanded in the extremities shall bring misery and misfortune; so say the wisemen.

Note :—*घटी* (*Ghati*) is a well known Indian water-vessel having a small mouth, a narrow neck, and a swelling belly which forms the major part of it.

हृदी सुविग्राही वस्त्राः जठोपरि लम्बिती ।
विधवा दा अदीद् वस्त्रं सत्वं सत्वं सयोदितम् ॥

119. The woman whose breasts are very big and hang down on the abdomen (*i.e.* come down even to the lower belly) is destined to be widow. Know my these words to be certainly true.

तेऽस्त्रीनी खूबी वापि घनी समहृदी वहि ।
खुबहृणामेकारी सत्वं सत्वं सयोदितम् ॥

120. I tell you for certain that the woman whose breasts are hairless, big, thick-set and even is known to be of good signs.

प्रधाना युक्तवती च उचुच्छस्त्रियस्त्रनी ।
वासीन्त्रहृणा चापि प्रसूती चुन्द्रीं चताम् ॥

121. The woman whose right breast is higher is superior to others and would give birth to sons ; while she whose left is higher shall deliver beautiful daughter.

क्रमज्ञानी स्थूलसूली नारीपर्योधरी यदि ।
वैश्वके सुखिनी सुला चालिनि दुःखसागिनी ॥

122. If the breasts of a woman be thick or corpulent at the bottom and gradually slenderer towards the end, then she is destined to enjoy happiness in the early part of her life, and to suffer misery in the latter part.

स्थासञ्ज वर्तुलज्जापि यदि स्थात् चुचुकावयन् ।
सुलच्छाभवेनारी लत्यं सत्यं मयोद्धितन् ॥

123. I tell you for certain that the woman of whom both the nipples are round and black is of auspicious signs.

कङ्खी स्थूली नती चापि खान्धी स्थारा यदि स्त्रियः ।
सुखं लुड्को सदा सा हि पतिलज्जनकारिणी ॥

124. The woman whose shoulders are short, thick, and deep is destined to always enjoy happiness, and to bring good to her husband.

वक्री स्थूली रोमशी च स्थान्धी स्थारा यदि स्त्रियः ।
विधवा सा भवेहत्स विष्णवी परवेशनि ॥

125. The woman whose shoulders are curved, thick, and hairy is destined to be a widow and a maid-servant in other's house.

सुजी स्थूली रोमशी च कङ्खी वापि यदि स्त्रियः ।
विधवा सा भवेहत्स तथा दुर्भाग्यशालिनी ॥

126. That woman is sure to be a widow and unfortunate whose arms are thick, hairy, and short.

कौसलं लक्षणेभाटं तत्र पार्वतीरन्तुकम् ।
शुभदं वस्त्रोनानुवीक्षितं शास्त्र कोविदैः ॥

127. It has been said by those that are versed in the Shastras that those women are of auspicious signs whose palms are soft, and have few lines and no pores or fissures on them.

काणाङ्गुलयो नारीणां इस्ता ब्रह्मा यदि कुमा ।
अधिका विरलाख्यैव चिरतोगस्य सूचकाः ॥

128. Short, thin, and curved fingers of a woman or much space between the fingers portend life-long illness.

लिप्ता विवर्णी पौत्राय गुत्तिवलू वर्णलंयुताः ।
काणां वस्त्रोनांस्य धनुषीज्ञलसूचकाः ॥

129. It portends poverty of a woman if her fingers be low, discoloured, or yellow, or have the colour of a mother-pearl.

रोपिताः समिख्यास्यैव उच्चतकावजा यदि ।
कुमाङ्गुला ज्वा भवेन्नारी लत्वं सत्वं न संशयः ॥

130. There is no doubt about it that a woman whose fingers are red, tapering, and high is of auspicious signs.

गात्रं वस्त्रं शिवालङ्घ मांसहीनं भवेद् यदि ।
कम्फुला ज्वा भवेन्नारी रत्नशास्त्रे प्रकोपितम् ॥

131. It has been said in the Sexual Science that a woman is of inauspicious signs when her body is rough to touch, streaked by veins, and destitute of flesh.

ब्राह्मणो बदुलः कारङ्गः प्रथमस्तु लुकौद्धरास् ।

कुलक्षणा सा अवेजायी सत्वं सत्वं सयोदितलः ॥

132. If the neck of a woman be fleshy, round, and broad like that of a deer, then she is of suspicious signs. I tell you this for certain.

बदुला करुचरणो च न खूला क्रमस्तुलका ।

शोणिता चेव है ब्रह्मन् सा नारी मुखलक्षणा ॥

133. Oh Brahman ! A woman is of auspicious signs whose neck is round, not very thick, gradually slenderer toward the upper part, and is of red colour.

शोणा चेत् बोलगा ब्रह्मन् शस्त्राभा लाटिना पिण्डः ।

कुलक्षणा अवेद् सा हि वीरिता शारदाकोविलः ॥

134. It has been said by those who are versed in in the *Shastras* that a woman is of auspicious signs when the nape of her neck is hairy and looks like a conch.

इष्टकशीवा लवेत् या हि अवहीना च ना अुक्तम् ।

कुलविनायिनी चेव हृति सत्वं न संशयः ॥

135. A woman whose nape of the neck is short is sure to be poor, and would certainly injure the honour of her family (i. e. would be unchaste).

प्रस्त्रवीनाया हि वस्त्र शोणा चेत् चुम्बुला अवेद् ।

प्रस्त्रपुड़ालक्षितुम् लाल लाप्येविद्वावग्ना ॥

136. Those women whose napes are large are sure to be very violent. There is not a least doubt about it.

दृष्टी कृतादिका रुक्षा लांडका उत्तमा योगि ।
सुखाच्छापा अवेक्षाती क्वीर्तिलं रात्रकोषिहैः ॥

137. If the back of the neck be straight, corpulent, fleshy and elevated, then she is of auspicious signs.

लोकजा शिराका शुच्छा विस्तीर्णा च सातादिका ।
शुष्टिका रसायनात्मु दुःखदीर्घवस्तुका ॥

138. But the back of the neck portends affliction and misery of a woman, when it is full of hairs streaked by veins, dry, broad and curved.

अक्षिवद् द्वाच्छुद्धार्थं क्षेत्रपात्रा अवश्य इ ।
दीप्ताच्छालिनी रा इ आर्जीवलं शुष्कर्णवते ॥

139. The woman who has her masses of hairs black like a Black-bee shall enjoy fortune and happiness through all her life.

[Note that by the words अक्षिवद् द्वाच्छुद्धार्थं the author intends to draw attention to the glossy black colour while by the words क्षेत्रपात्रा he refers to the luxuriance of the hair. Thus the hairs should be not only glossy dark but they should be also luxuriant.]

शिराद्वुष्टिलाभात् शूद्राः शिखाः सुधीराः ।
दीप्ता अवश्य वस्त्रा इ का अर्द्धेषु शुष्कर्णविनी ॥

140. She of whom the hairs are fine, dily (hence lovely) soft and little curly in the ends shall be happy.

**सौख्यः स्वासुखती अस्ता: सौजन्यः सर्वशक्तया ।
दुष्कृदद्या अविकारी आजीवनं दुखालेपते ॥**

147. If the crown of the head is high and the line dividing the hairs through the middle is also straight, then the woman is of good signs and she shall enjoy happiness all her life.

Note :—Women of many countries, specially of India, braid their hairs behind the head. In doing so they divide the hairs lying on their front head into two clusters with the help of a comb. The line that separates the two clusters is called *Shikshita सौजन्या* and it is a good sign if this line is a straight one.

**नीनीप्रसारिणीं दीपं आलयेविष्णुतं शहि ।
दुष्कृदद्या अविकारी कर्त्तुं कर्त्तुं न संशयः ॥**

i.e. She whose eyes look like the leaves of a blue lotus, and are extended to the ear, is gifted with good fortune.

**सोमां पिङ्गलो दीपो द्वालयी चयस्ते शहि ।
अविकारी ना अविकारी आल कार्येविष्णुतया ॥**

148. If the eyes of a woman be squint, tawny dark blue or restless, then she is sure to be loose.

**उक्ततामीं च आ नामी न हि दा चित्रयीविनी ।
चतुं च नयने द्युष दुष्कृदा अवति धुयन् ॥**

149. She of whom the eyes are high short and short-lived, while she that has her eyes round like a small ball shall be surely of loose character.

गोपिकाकी भवेद्वारी नितरात्र चुहुर्भद्रा ।
कपोतनयना चैव दुःशीला नाम संभवः ॥

145. She whose eyes are tawny like those of a cow shall be extremely arrogant, while she whose eyes are like those of a pigeon shall be surely an ill-behaved woman.

कोटवनयना या हि दुःशीला या भवेद्व धुबद्र् ।
गुच्छनीला च या वारी हुवज्यना प्रसांगिता ॥

146. She whose eyes are hollow shall be surely an ill-behaved woman while she that has her eyes like those of an elephant is said to be of good signs.

इल्ल विचार्ये हि ब्रह्मन् शुभाशुलच्च लक्षणम् ।
तदात्मा वा अहोत्था हुम्लरी धीमता वर्णः ॥

147. Oh Brahman! Wise men should consider of these signs, and accept or refuse to take a maiden as his wife according as these (signs) are favourable or unfavourable.

ज्ञाति वाग्नांशुं विरचित रत्निरमणार्थं रत्निष्ठास्ते
लग्नांशुं वाढे शुभार्थिवाच्यकीर्तिप्राप्त
चतुर्थपादः समाप्तः ।

CHAPTER V.

CLASSIFICATION OF THE MALES AND THEIR PHYSIONOMICAL AND CHARACTERISTIC PECULIARITIES.

मुख्यजातिर शकावसेष एवं लक्षणं ।

त्रिष्टुप्पदाद् ।

हुं विजागं चौलुतिक्ष्वालि लेषाच्च लक्षणं इती ।

विस्तारिष्य सत्ताच्च अदि सावृ करणामयि ॥

148. Tundi said :—Oh Sage ! Now I wish to hear about the divisions of the males, and their distinctive signs and characteristics. If you are really kind to me, then tell me about them in details.

नागार्जुन उवाच ।

बलादः शुल्षा ब्रह्मन् नामानि एव अथाभ्यस्त् ।

शशो चूगो शूष्मनैव चतुर्थं कुरुणखाया ॥

149. Nagarjum replied :—Oh Brahman ! There are four different classes of males and their names are *Shasha* (or the Hare class) ; *Mriga* or the Deer class. *Brisha* or the Bull class ; and *Ashwa* or the Horse class.

THE PHYSIONOMICAL AND THE CHARACTERISTIC
PECULIARITIES OF SHASHA OR THE HARE CLASS.

शशकाजातिर लक्षण ।

वागाञ्जुन उवाच ।

चतुर्दशसंयुक्तः शीत्यान् शुण्वान् तथा ।

प्रियकामी लत्यभाषी शशकः शुद्धः सूतः ॥

150. The males of the Hare class are known to be soft and gentle of speech, courteous in behaviour, possessed of good qualities, and always speaking pleasing and true words.

लक्षणं शशके चैव अवृत्यामी लक्ष्यतुकः ।

प्रसादेन्द्रियात् शीत्यान् शशीत्य देवपूजाकः ॥

151. He likes, and is eager to have, the company of the virtuous. He is conspicuous by good physiognomical peculiarities, and is beautiful and attached to the worship of the gods.

क एवज्ञी लापिदोवै शुद्धिजपतयः ।

अवृत्यविष्णुषुक्तं प्रस्तुते वरः लक्ष ॥

152. His stature is neither too short nor too tall; he is devoted to his superiors and the Dwijas, averse to adultery and always engaged in doing good to others.

गत्तेऽनुवर्णं जात्यः पायि न विवर्ते अनः ।

कृति ते विद्यिते जल्लव् अपवाह्य च स्वर्णः ॥

153. He is mild and self-restraint, his voice is deep, and his mind never gives way to vice. Oh Brahman ! These are the distinctive signs and characteristics of the Hare class of males.

PECULIARITIES OF THE DEER CLASS OF MALES.

स्मिताखः लिङ्गवादश दीर्घाञ्जी वरदान् सदा ।
त्रृष्णगीतमिर्या व्रजन् द्वीपेष्वं पुरुषः चूलः ॥

154. Nagarjun said:—That man is known to be of the Deer-class whose face is smiling, surface of body sleeky and limbs long, and who is always physically strong and fond of dancing and music.

सृगस्त्रेव सदाधारण हृषि लालू चपला सदा ।
वहाशी गुलदेवीषु भक्तिलालू निवासं संवित् ॥

155. Oh great Ascetic! The eyes of a Deer-class male are always restless, and he is a voracious eater and always reverential to his superiors and Gods.

छाणकणा भवेद् यत्र तत्र वर्जन्ति विष्व सः ।
अथागते उड्हि कार्यान् पूजयेत् वषापिधि ॥

156. He invariably attends the places where talks about "Krishna" (that is religious talks) take place, and duly entertains a person that may come to his house.

NOTE:—"Krishna" is the ninth incarnation of "Vishun" one of the Hindu Trinity representing the preserving Power of the Almighty God. He was the son of "Vasudeva" and "Devaki, but was secretly brought up by "Nanda" and "Jashoda" for fear of "Kansa"—Krishna's maternal uncle—who tried to kill Krishna but in vain as Herod did Christ. He was the

leading spirit in the "Kurukhetra" "War described in" the "Mohabharat" and it was mainly through his superior tact and ingenuousness that the "Pandavas" won the victory.

दूति ते कथितं ब्रह्मन् गृगजातिसु लक्षणं ।

तृष्णु लक्षणं वस्त्रे शृणुष्वावहितीभुवा ॥

157. I have now done with the peculiarities of the Deer-class. Now attend, to what I say about those of the "Brisha or Bull-class.

DISTINCTIVE SIGNS AND CHARACTERISTICS OF THE

BULL-CLASS.

श्रीभवान्ते नवाङ्गन्तया सुरि कुटुम्बकः ।]

गुच्छवान् श्रीत्वांश्चैव दृषीद्यनीदृशी मतः ॥

158. He is known to be of the Bull-class who figure is little bent but handsome;—who has a large number of relations and who is possessed of good qualities and agreeable behaviour.

श्रीरै पूर्णगत्वा स्यात् जिह्वा दीर्घा तथा भवेत् ।

स्वखा चरम्भ है ब्रह्मन् ब्रह्मः स परिक्लीर्तिः ॥

159. He whose body]smells "areca nut" a whose tongue is long is said to be of the Bull-class.

ऋणौ च चरणौ अस्य हृष्पुष्टः कलेवर ।
वोऽस्ती लज्जाविहोनय वृषः स परिकीर्तिः ॥

160.- He whose legs are short and the body fully developed, and who is shameless (i. e. impudent) is known to be of the Bull-class.

नारोदर्शनवावेष दः स्वादुत्फुलनानुषः ।
विसंति न च धादेभी वृषः स परिकीर्तिः ॥

161. He whose mind becomes cheerful even at the sight of a woman and who is not afraid to do sinful acts belongs to the Bull-class.

निद्रां न भजते ताटक सर्वदा भेषुनपिवः ।
हप्तमोऽथ भजामाण शुष्टु तुरगलचर्ष ॥

162. He who is not much given to sleeping but always fond of sexual intercourse is also a male of the Bull-class. Oh great Ascetic ! Now hear about the peculiarities of the " Horse-class".

DISTINCTIVE SIGNS AND CHARACTERISTICS OF THE

HORSE-CLASS.

कर्कशाहौ बदाचारी सदा निर्भकिमानुषः ।
दीर्घाङ्गी दुलगाली च तुरगः शुष्टु अृतः ॥

163. Nagarjun said:—The man of whom the surface of the body is rough, and who is always

addicted to foul deeds, fearless in mind, tall in stature, and fast-going is known to be of the Horse-class.

प्राणवर्द्धी लज्जानाशी दद्विद्युपरावधः ।
लायिकः चरकार्येन हृषी धर्ष विवर्जितः ॥

164. He is also of the Horse-class whose complexion is black, and who is given to heinous crimes, addicted to speaking foul of (i. e., reviling) others, always irritated by sexual passions, and destitute of all sense of piety and virtue.

NOTE:—जग्धापाव refers to the most heinous crimes which are enumerated in the Hindu Scriptures as five in number viz. (1) killing a Brahman ; (2) drinking wine ; (3) Stealing gold ; (4) adultery with the wife of a spiritual guide or incest with one's Step-mother : (5) associating and keeping company with those who commit any of the above sinful acts.

उपाधावः खूलाहस निन्द्रा व भजने काचित् ।
द्विवारादिं लदा किञ्चेत् नाशीद्वर्णवाङ्मसः ॥

165. Hot tempered, fat-bodied, and seldom enjoying sleep, he always longs for the sight of a woman all day and night.

आं काचित् रस्तीं पान चमति च पुनः पुयः ।
तृष्णिजायनि लब्ध इत्यार्देजमस्य हि ॥

166. He enjoys again and again any woman that may be available to him and his sexual desire is never eveny ying a hundred women.

दीनिंतं ते लसामाण ! चक्र दुष्टमलज्जयं ।
अधुना विं प्रवच्यामि विष्ववृ दीनुलिङ्गयि ॥

167. Oh noble ascetic! I have told you the distinctive signs and characteristics of the different classes of males. What should I tell you now! On what other subject do you like to hear.

ASCERTAINMENT OF THE GOOD AND THE BAD SIGNS

OF THE MALES.

अधुना पुरुषामात्र गुणगुणलु लक्ष्यं ।
शोभुलिङ्गार्थं सु देव कदम्ब कल्पयानिधि ॥

168. Tundi said:—Oh noble and kind Sage! Now I wish to hear what signs of the males are auspicious and what of them are inauspicious.

लंचियासे प्रवल्लामि गुणलु गुणगुणलु ।
मुला तैव विद्विवाय युनि दिव्यजानी लव ॥

169. Nagarjun replied:—Oh ascetic! I will tell you in short about the auspicious and the inauspicious signs. Hear, learn, and be possessed of sound knowledge.

वज्रं चामं करे वस्तु त्रिष्णवा प्रदृशते ।
वस्तु त्रिष्णवा लक्ष्मीवान् सवेत् ॥

170. If the sign of the Bajra, (See ante), or of a village, or of a weighing-machine be seen on the palm of a male, (then) he shall obtain success in all his ways, and shall be long-lived and prosperous.

Note :—For the likeness of a weighing machine see the seventh sign of the zodiac-called "Libra".

Note 2 :—Some idea of the sign of a village may be obtained by seeing the picture of a "Kral"—(a Hottentot village) as it is given in many books of travels.

Note 3 :—लक्ष्मीवान् (Lakshmibhan) literally one who is possessed of "Lakshmi"—who is represented as the wife of "Vishnu" and goddes of wealth and prosperity.

खडपदादकीष्व लक्ष्मीवान् प्रदृशते ।
वगवान् स अविहीनि लब्धं लब्धं व लंघनः ॥

171. The man in whose palms are seen the likenesses of "Kharga" (or Indian Scimitar), lotus, and octagon shall be surely rich in the world.

Note :—"Kharga" is an Indian scimitar resembling the leaf or blade of the sugar-cane plant. It is for this similarity that the sugar-cane plant is also called खडग यंत्र ("Kharga-leaved") or अशिष्ट (Ashi-leaved) अशि ("Ashi") being another name of "Kharga".

पदे नीकसुलरिपा खण्डवयूहुषा असि ।
ओमाव् च द्वीर्घजीवी च लक्ष्मीख्यो अवेन्द्रः ॥

172. He who has on the soles of his feet the likeness of a fish or the symbols of a flag, a "Bajra" and a goad, shall be prosperous, long-lived, and surpassingly happy.

Note 1.—It is said in the Hindu mythology that the last three signs are visible only on the soles of "Vishnu"—the second God of the Hindu Trinity. For peculiarities of these signs see notes before.

Note 2.—श्री (Sree) is another name for लक्ष्मी (Lakshmi)—the Goddess of Fortune. Hence श्रीकां means possessed of good fortune or Prosperous.

पादवके खवेद् लक्ष्मीपत्रं चक्रस्त्र लीरण्स् ।
द्वपतिलक्ष्मीस्त्रिवि लक्ष्मी लक्ष्मी न संशय ॥

173. He shall be surely a King on the soles of whose feet are seen the signs of a lotus, a discus, and an ornamental gateway or arch.

चरणी गृहगुणधौ च लक्ष्मी पक्षीदर्शीपत्री ।
आत्मवान् धनवान् ज्ञात्मि चरणी वक्ष्यत्वा अवित् ॥

174. If the heels (i. e. the hinder parts of the feet) be deep and hidden (i.e. not obvious to the eye for its not being prominent), and the hollow of the soles'

be like the interior of a lotus, then he shall be fortunate, wealthy and beloved of woman.

Note :—पश्चोदरौपसी—Like the interior of a lotus. This refers to the shape as well as the softness of the interior of a lotus. Hence the soles of the feet should be not only shaped, but also soft like the interior of the lotus.

विष्णा चरणी वस्तु शूर्पाकारी तथैष हि ।
करिद्धः स च विजेयः स्त्र्यं स्त्र्यं न क्षम्य ॥

175. He whose feet are ill-shaped (or ugly) or shaped like a "Shurpa" (see ante) shall be poor.

पश्चला गच्छीता वस्तु लालितीनीद्वयोधम् ।
पुक्षिमान स भवेत्तीके आजीवनं सुधंकृत् ॥

176. He whose navel is broad, deep, and shaped like the belly of a fish, shall be intelligent in the world, and shall enjoy happiness for life.

सोगात्मः स्त्र ब्रह्माजिःस्त्रा सु घटसिंहाः ।
नपीद्वा ददित्रा स्त्रुःरेत्तालियायुलचते ॥

177. He whose belly is "Shama i. e." neither long nor short—neither high nor low, shall enjoy happiness, while he whose belly is shaped like a "Ghata i. e." narrow in the upper part and swelling or bulging out in the lower part shall be indigent. The man with

his belly like that of a snake "i. e." a long-bellied man shall be poor, and if the belly is marked by good lines, it indicates long life.

Note :—“Ghata” is an Indian jar having a narrow neck and a swelling belly.

पर्वतः प्रसुषा विपुला चूडी लोचहलुवता ।
दोषश्च च शिराद्वा च देहाद्वा त्रिव शोभना ॥

178. Broad, soft and a little high abdomen is auspicious, while the abdomen, that is covered with hairs, and streaked by veins and lines, is not of good signs.

Note :—बस्ति (“Basti”) means the pelvis or the region of the belly lying below the navel.

सर्वत् लिङ्घकटी राजा विष्व कपिकटिन्दः ।
चतुर्भिरसुखैः भजा कटिविष्वि चंद्रुते ॥

179. One who has his waist like that of a lion shall be king while one with his waist like that of a monkey shall be poor.

एकविष्वः भवाय सात् अस्तीर्णी उविष्वः चूडः ।
विष्विं लालयाचार्यं कपुर्विनिष्विः चूर्णः ।
चरणागामी जिह्वविष्वयाः वार्षीकांचकैः ॥

180. A man with one “Bali” shall live for hundred years; with two “Balis” he shall be

fortunate, and with three "Balis" he shall be a King or a professor (i. e. a very learned man). A man is to be happy if these "Balis" are straight, while he is to be lewd if these are not straight. He whose sides of the belly are large is destined to be a king.

Note:—“Bali” means a line produced by the shrinking of the skin and is visible on the abdomen lying from side to side.

कृदुलिः सुपक्षेष्या द्विज्ञावर्त्तीलिः ।

निमरीवः परित्वया विद्वाः सुखवन्निवाः ॥

181. The man of whom the hairs on the belly are soft, good-looking, and turned to the right shall be a king, while one who has the reverse of it shall be poor and unhappy, and servant to others.

वज्राम्बल्लासे लुग्णिव्युष्टीलिका ।

अवया लघीज्ञां द्विहस्य च वारण् ॥

182. An arm-pit that is shaped like the leaf of the "Peepul" and emits good smells, and the hairs which shoot upwards is the best (i.e. auspicious) while the contrary of it, that is, an armpit emitting bad smell and having hairs shooting downwards is the cause of poverty.

“Note” :—The “Peepul” is a well-known tree having leaves somewhat similar to those of the ivy.

हमन्तसद्वद्वलक्षणांसुखं प्रदु
त्प्राणामध्यानात्त्वं चरोपित्तिरात्मं ॥

183. Even, high, fleshy and broad regions of breasts steady (i.e. unshaken hearts) belong to the kings, that is, those who have such regions of breasts shall be kings, while men of the inferior class have their breasts full of rough hairs and streaked by veins.

Note :—वृद्धवद् really means the heart; hence the region of the breast in which the heart is located.

अर्थात् उल्लङ्घा सात् धीरेन्द्रियित्तिगतः ।
वज्जीतिविपत्ते इत्येष निष्ठाकृष्णः ॥

184. One whose region of breast is even shall be rich, while one whose region of breast is high shall be physically very strong. The man whose breast is uneven is destined to be killed by a weapon.

वाहूक्षेप्त्वस्त्वयी गजालवस्त्वी अवृत् ।
राजार्थं तं विजानीयात् विविष्टे श्रकौचिंदं ॥

185. It is said in the sexual science that a man who has his shoulders shaped like a plantain or like that of an Elephant is destined to be a king.

ब्रह्मक्षात्वी गजालव्य काहूक्षेप्त्वं वृद्धं ।
लहासाणी लहापत्त्वं च लव्यपार्वीपत्ति ॥

186. A man whose shoulder is like that of a Bull or Elephant or a plantain tree (i. e. broad and oval-

shaped) is destined to be prosperous, wealthy and prince-like.

निर्वांखी चेष्ट सुशास्त्री मिठी च विश्वनी गत्ती ।
आलालुब्बिती वाहवक्ती धीनी बृष्णवर्ती ।
निर्वांखी दोषस्ती कळती चंडी करिकारमभो

187. Thin, slightly crooked and low arms are of good-signs; while he whose arms are round and fleshy, and hang down to knees is destined to be a king; and he whose arms are thin, hairy, short, and shaped like the trunk of an Elephant shall obtain superiority.

क्षपितुल्यकरा विःखा आज्रतुल्यकरेर्वत्ता ।
चीर्थाय लग्नांचेष्ट नव्यं नव्यं न लंग्नयः ॥

188. He whose hands are like those of a monkey is to be poor, while he whose hands look like those of a Tiger shall be physically strong; and the man of whom the skin of the palm is black is sure to be a thief.

जग्निवन्देनिर्घृटैर्च लुहिउः नासगत्विलिः ।
चृष्टा छीवाः लवैर्मुहैः नग्नं धेनवन्निर्गाः ॥

189. A man of whom the joints between the hands and the arms are deep, well-set, and sweet-smelling is sure to be a king, but he of whom the above joints make sounds, and whose palms are cracked is destined to be mean and poor.

पिण्डवित्तविनाशाय निरादृ लापवलात् वराः ।
सम्बतैश्चैव निर्देश धनिनः परिवीर्जिताः ।
भातनकरहालाश्च विकलैर्विषयाः वराः ॥

190. Hollowness of the palm portends loss of paternal wealth, while he whose palm is high is to be benevolent, and he whose palms are uneven is a man of bad signs.

करे: करवलैश्चैव लाचाहै दक्षीश्वरजैः ।
धरनारीरताः पीदैरुद्देविनिःखा वरा लक्षाः ॥

191. He whose hands, palms, and breasts are red like shellac is destined to be rich while he whose palm is yellow shall be lowd, and one with rough palms shall be poor.

क इ च व सुर्वादुष्टपिण्डाः गुभाः ।
लंघाविनाश दक्षाः सुर्वचूर्णां चिपिण्डा लूपाः ॥

192. He whose fingers are thin in the extremity is intelligent, while he whose fingers are plump is to be poor, and he whose fingers are thin is to be modest.

पाण्डे भूष्य धनोद्याद् अद्युष्मिःस्तुवैकथा ।
अद्युष्मुष्मजैः पुच्छी लादीष्मिःस्तुविष्मवः ॥

193. He in whose palm or in the thumb or at the bottom of the thumb is seen the red sign like a

barley is sure to be a king ; and he whose divisions of fingers are long shall beget sons.

दीर्घायुः सुभगदेव निरुनी विरलाषु लिः ।
घजालु लिय सधनीसिती रेखाश यस्त वै ।
वृषतः करवलगा मणिपञ्चात् समुखितः ॥

194. One whose fingers are not close to one another is destined to be long-lived, prosperous and happy, while he whose fingers are close to one another shall be rich. He shall be a king from the bottom of whose palm three lines rise up and spread into the palm.

उद्धती नांसवीकुडी बन्दुलोऽतुलभृतदः ।
वक्री ऋख्य चिपिटः सुखसौनाथं नद्राकाम् ॥

195. He whose thumb is high, fleshy, and round shall be very happy while he whose thumb is crooked, short, and flat shall be unhappy and miserable.

तुपतुलानखैः क्लीवाः कुटीबः फुटिरेन्द्राः ।
निषेन य कूनखैलाददिवर्णैः परतजंकाः ॥

196. He whose nails are light like chaff shall be, destitute of virility, and he whose nails are crooked cracked and odd-looking shall be dependent on others.

कृष्णावद्युम्बुद्धं वक्षां चनं लीलय चंचलं ।
सुषानां सवत्त्वं मध्यं विषयोत्तम् दुःखिनां ॥

197. He whose mouth is darkish, soft, pleasant-looking, and not open shall be happy, and he whose mouth is dirty or unclean, not close, and the reverse of the above shall suffer life-long misery.

कठामुखं दुर्भागिनां लीलुखं प्रुचनामुवात् ।
आव्याजां वक्तुं लं वक्तुं दिव्याशाप्ति वीर्यकं ॥

198. He whose mouth is fierce-looking shall be miserable and he whose mouth resembles that of a woman shall beget sons. One with a round mouth shall be rich while one with a long mouth shall be poor.

चनं रमांसं सुखिष्वं स्वामीदं वक्तुं चुसं ।
अनेकवदनक्षायं वन्यानानिह जायते ॥

199. He whose mouth is fleshy, sweet-scented, soft, round, and resembles that of his father shall be a leading man of the society.

प्रद्युषिष्वीपनी वक्तुः अर्नशीलः यदा भयेत् ।
मृगसुषिष्वकल्पात् ते नरा भाष्ववर्त्तिताः ॥

200. He shall be always virtuous whose mouth is like the cresent of the moon, but one whose mouth is

like that of a deer or mouse shall be always unfortunate.

Note:—It should be noted that in a deer or a mouse the region of the mouth is projected, and the upper lip is protuberant and overhangs the lower one which is thus kept out of sight.

पश्चवकृष्ट प्रदेश अनधालादिसीणिनः ।
न हायदरना के ते दुःखद्विद्वयाणिनः ॥

201. Those who are lotus-mouthed, that is, whose mouths are lovely (smiling) like the lotus shall enjoy riches and prosperity, while those who have no smiles on their faces that is, who are always gloomy and cheerless shall suffer misery and poverty.

ब्रह्माकारं नरस्त्राकां भित्ति दीर्घस्त्र हुःस्त्रिनां ।
अवलालाह्व प्राधानं देहो खूलं पठं पुनः ॥

202. The heads of the kings are like umbrellas and those of the miserable are long, while the viles persons have the heads that are plump and like the roof.

Note:—Mark the distinctions of the three different classes of heads. In the first case the upper part high and the sides slanting giving it the semblance an open umbrella. In the second case it is tall and slender, and in the third it is plump and the upper part is flat like a roof.

स्त्रूपीयो वरी पक्षु धगपात् परिपीर्चितः ।
स्त्रादाविष्ट धीर्घेजा तापसी लापवाधिदः ॥

203. He who has a big head shall be rich, and he with a head shaped like a spear shall be a king.

विष्णुं तु शीर्षं ददेद्धः पुष्टिरुपः ।
दीर्घीर्थं शिरो वक्षु दुखिको नाश खंडय ॥
वशकुम्भिरो वक्षु राघा सामाय खंडय ॥

204. The man whose head is uneven shall be virtuous, while one with a tall and thin head shall be miserable, and he whose head is like that of an elephant shall be surely a king.

गिरावनुत्तमं वक्षु मध्यस्त्रच शिरो वदि ।
स वाला दृष्टिवीं भुक्ति बद्धाजिस्तन्त्रितां ॥

205. If the head of a man be high, broad, and marked by veins, then he shall be a king and enjoy his kingdom (of the earth) along with the possessions of horses and elephants, that is, he shall be a great king.

हार्षिग्रामुस्त्रितैः कैर्णः स्त्रिदेवकैकायस्त्रितैः ।
परित्रायेवृद्धिश्च न चातिव्युभिर्नृपाः ॥

206. He whose hairs are black, little curly, soft and sleeky, grown out of the pores one by one, not too profuse, and not divided in the ends shall be surely a king.

रक्ताद्यस्य नरा ये च व्याप्रसिंहासु कौपना ।

शुचुटाचाः सदा दत्ताः परीक्षाः शुभलोचनाः ॥

207. Those whose eyes are red like blood are wrathful like the tigers and the lions, and he whose eyes are like those of a cock is clever and prudent.

Note;—इच् indicates power of adopting means according to present need, while धरोऽ ि means sagaciousness in adopting means to ends.

व स्त्री वज्रि रक्ताद्यं नार्थः क्षमिलोचनः ।

व सुनत्री लहैश्चर्यः दर्ता लयं घनं सुखं ॥

208. He whose eyes are blood-red never suffers the separation of woman and one with tawny eyes is never in want of money, while he that has good and auspicious eyes always enjoys affluence, beauty, prosperity and happiness.

“ Note ”—“ Kapil ” indicates a dark colour inclining to red.

पश्चिमः सुघनैः खिर्यैः ह्रष्णैः सूक्ष्मैः शुभाव्यवान् ।

सपिलेचिर्वलैः सूक्ष्मैचिन्द्र्या भवति नानवाः ॥

विनाहः पुनरेवासु भुवीर्यच्च च वीचनं ।

व नारी देचति त्वयां राजा वारि वशीभवत् ॥

209 & 210. Dense sleeky and soft, black, and thick eyelashes make a man fortunate, while those with tawny

spare, and thick hairs on their eye-lids are of blameable character.

दायिनीं पुरुषाणां रसस्तामुलाद्यत्वा ।
चमुना किं प्रवक्ष्यामि विवेच्य श्रीतुलिष्टु दि ॥

See I have now done with the anspicious and inanspicious signs of the different classes of males. What more should I now tell you ! On what other subjects do you like to hear.

CHAPTER VI.

SELECTION OF SUITABLE BRIDES FOR DIFFERENT CLASSES OF MALES.

तुष्टिकरण ।

“एस ब्रह्म है देव का नारी वृत्ति भवेत् ।

“द्वयु नहाभाग कल्पणा ददि वर्णे ॥

212. Tundi said:—Oh noble Sage ! If you are kind to me then tell me what class of female will be my favourite that is, will suit what class of females.

“रिहं पञ्चः मुला प्रहस्य कमलाननः ।

“गायाञ्जी धीमान् उवाच सादरं लक्षः ॥

213. Hearing these words of “Tundi” the Sage Nagarjun smiled a good smile, affectionately.

नामाञ्जीन उवाच ।

“य भी वसन् वस्य या रुपणी शुभा ।

“ते अप्स्त्यामि पश्चोऽसु कथं भवान् ॥

214. I said.—Oh Brahman ! Now hear what we gradually about them. Why should you be impatient.

पद्मिनी प्रसादा यारी या प्रीता शशदर्शिणी
या तु शशकपवी सात् जानीहि मृगिषुष्टय ॥

215. Oh great ascetic ! Know this that the first class woman who has been named " Padmini " and who emits lotus-scent from her body is the pet wife for-the " Shasha " or Hare class of males.

बहुना किनिहीतीन मिलनं सामवोर्धिः।
राजिते ती महाभागः सर्वीनारवणापित ॥

216. Oh great man ! What more shall I tell you about such a union than saying that if such a match actually takes place, it is like the union of " Lakshmi " (the goddess of Fortune) with " Narayan " (the God representing the preserving power of the Almighty).

Note:—" Narayan " is another name for Vishnu one of the chief god of the Hindu Trinity.

चिवायी चित्तीयार्द्धनारीःया प्रीता विव्रह्मदरी ।
सा हि मृगस यदी सात् जानीहि नरपुष्टय ॥

217. Oh great man ! The second class of woman who has been named " Chittrani " and who is beautiful like a painting is the suitable wife for a male of the Deer-class.

बहुना किनिहीतीन मिलनं सामवोर्धिः।
शीमेते ती महाभागः यार्द्धतीयार्द्धराविष ॥

218. It will suffice if I tell you that a union be-

between these two classes is like that between " Parbutty " and " Shanker.

NOTE:—“ Parbutty is the daughter of the Himalayas and the wife of Shanker, another name of “ Siva ” one of the Hindu Trinity representing the Destructive Power of the Almighty.

परहिनी लग्नीया नारी वा ग्रीका चारजन्मिनी ।
वा दि वप्तव्यती लालू जानीहि नस्तम्भ ॥

219. Oh great man ! know that the third class of woman “ Shankhini ” who smells alkali is the suitable wife for the Bull-class male.

बहुना फिनिहोलीन मिलन आजगीर्यदि ।
थीमते लौ लहानाग रतिपञ्चभावित ॥

220. What more should I tell you about this union than say that, if such an union takes place it is like the union between “ Rati ” and “ Panchbana (i.e. Cupid).

NOTE:—“ Rati ” is the Indian Venus.—wife of Kamdeva or Cupid. She is the goddess of beauty and love.

NOTE:—“ Panchaban is an epithet of “ Cupid who is said to have “ Panch ” i.e. five . “ bana ” or arrows. In the Sanskrit literature these five arrows are named —(1) सच्चीड़न or Fascination ; (2) उम्बाद्धन or causing madness ; (3) शोषण or Drying up or weakening the

body ; (4) लापन or Causing heat over the body ; and (5) लक्षण or Suspension of the functions of faculties. These arrows figuratively represent the different States of the mind caused by an intense love.

जप्तु प्रसाद् प्रवृत्त्यानि चतुर्पां वारयाहना ।
ता हि त्रिग्रस्त्री सात् तानीहि चृपित्तचल ॥

221. Oh great ascetic ! Bear in mind that the fourth class of woman called the Hastini is the suitable match for a male of the Horse-class.

प्रसुता किञ्चित्तोदीन जिवाय दायथोर्वदि
जूषद्वं प्रीतिदद्यामि सर्वं सर्वं य चंकव ॥

222. I tell you for certain that a union between the above two classes is productive of happiness and pleasure.

मन्दोदरी लक्ष्मीगत्य शीभते रमयी वपा ।
वशाकृता वसान्वस्तु सर्वं सर्वं यदीदिन ॥

223. I assure you that as "Mandodari is an excellent wife for the Lord of Lanka, so a "Hastini" shall be a suitable wife for a male of the Horse-class.

NOTE:—"Mandodari" was the beloved wife of "Ravana" the "Rakshas" king of Lanka, modern Ceylon.

ब्रह्म एवं तथा ब्रह्म सदृशं कविते रथा ।
अद्युना किं प्रवद्यामि त्वं ते समाप्ति चर्षीते ।

224. Oh Brahman ! I have now answered all the questions that were asked by you. What should I tell you now ? what is your intention ?

CHAPTER VII.

A DISCOURSE ON THE FEMALE MENSES.

तुल्यिरदाच ।

ऋतुदिवरणं देव श्रीतुं ले वासना ह्रदि ।

वद्वदख लहानाग नारीणां ऋतुलचणं ॥

225. Tundi said.—Oh Lord, Now my intention is to hear about the menses of the females. Oh great Sag kindly tell me about the good and the bad signs of it.

नागार्जुन उच्चाच ।

बीर्चयिषानि ते ब्रह्मन् नारीणां ऋतुलचणं ।

श्रीतु यसात् लहानाग कौदुकं जायते तत् ॥

226. Nagarjun replied:—Oh Brahman ! As you are curious to hear about the female menses, I will tell you about the good and the bad signs of them, that is, I will tell you how the appearance of the first menses indicate future good or evil according as it takes place at different times and days.

आद्यऋतुलतो नारी यदा स्त्रात् मुनिपुष्टः ।

यदा तिथिफलं यचु आदौ तत् शृणु तापस ॥

227. O ascetic ! First hear about the influence of the different days of the moon on the first appearance

of the menses, that is, first let me tell about the auspicious or ominous nature of the first appearance of the menses according as it takes place on the different days of the moon.

NOTE:—“Tithi” means the day of the moon.

आख्यन्ती महाभाग दृश्यते तु चतुर्वर्षं ।
बलात् सारं नहुदृश्य विद्यम लव वापस ॥

228. O ascetic ! There are differences of opinion as regards the influence of the different days of the moon on the first appearance of the menses. I have therefore collected the essential portions of the different views, and I will now tell you about them.

प्रविष्टि नहाभाग धदि नारी रजःखला ।
सत्यं उत्कृष्टं वदि सा नारी चिरसीनिषो ॥

229. If a woman gets her first menses on the first day of moon, then she shall surely suffer from life-long illness.

केचिददन्ति हि ब्रह्मन् प्रविष्टि रजःखला ।
अचिरात् लिंगते सा सि प्रति शास्त्रविदां नयं ॥

230. Some say again that in the opinion of those that are versed in the “Shastras” the woman that gets her first menses on the first day of the moon shall die within a short time.

E.

रजःस्तुता एतपी च पितौतायां सवेद वदि ।
 उद्धामिनी अवैत् ता हि कीर्तिर्लं शास्त्रापापिदेः ॥
 किञ्चिष्टदक्षिणे हि ब्रह्मद् दितीयायां रजःस्तुता ।
 चूक्षिहीना अवैत् ता हि इति घास्त्रविविष्टः ॥

231. and 232.—In the opinion of those versed in the "Shastras" she that has her first menses on the second day of the moon shall be indifferent minded, while in the opinion of others she shall be devoid of memory.

NOTE:—In Sanskrit चृति means the exact retention of what has been previously experienced cf.—पशुचृत
दिष्टयात्माप्रसोप चृति

उत्तीयायां लक्षणात् वदि वारी रजःस्तुता ।
 पशुता ता अरिज्ञारी लब्धं सर्वं विदोदितं ॥
 किञ्चिष्टदक्षिणे हि ब्रह्मद् दितीयायां रजःस्तुता ।
 चक्षु वर्षं भवेत्तस्माः कीर्त्तिंलं शास्त्रापापिदेः ॥

233 & 234.—The woman who gets her first menses on the third day of the moon shall be childless, while in the opinion of others her menses will bear no fruits.

रजःस्तुता वारी ता च प्रथमं वाष्टदिष्टिः ।
 चक्षुनिर्विद्यते लक्षा गर्भे वा प्रसवात्मे हि ॥
 किञ्चिष्टदक्षिणे हि ब्रह्मद् या वारी पशुषीतिपी ।
 चक्षुनाथी अवैत् ता हि लक्षणात् च लंघयः ॥

235 & 236. The children of the woman who gets

SCIENCE OF LIFE.

first menstruated on ³/₄, e fourth day of the moon shall die in the womb or just after its birth, while others hold that she shall be barren for life.

रजगी या लहाभाग पञ्चम्यां दै रजःखला ।
मृतकल्या च सा भ्रुवा जीवित चिररोगिणी ॥

केचिह्वदनि हे ब्रह्मन् पञ्चम्यां वा षडःखला ।
अचिरात् मिथते सा हि न च वै दीर्घजीविणी ॥

237 & 238. The woman who first menstruates on the fifth day of the moon, shall be never free from sickness, shall lead a death like life or shall be dead.

षष्ठं चतुर्माती नारी ज्येयते साचिरद्व ध्रुव' ।
जीवन् विफलं तस्या जन्म च विफलं भवेत् ॥

केचिह्वदनि हे ब्रह्मन् षष्ठ्यां चतुर्माती यदि ।
मृतकल्या च सा भुवा जीवती चिररोगिणी ॥

239 & 240. The woman who gets her first menses on the sixth day of the moon, shall surely lose her life within a very short time, and hence her birth and life go for nothing, while others say that she shall live like a dying man always suffering from protracted illness.

सप्तम्यां या भवेन्नारी चतुर्वती सुनीव्ररः ।
जन्मवस्था भवेत् सा हि सत्यं सत्यं नयीदितं ॥

केचिद्वद्वलि है ब्रह्मन् उपर्यां या रजःखला ।
कालवस्त्रा भवेत् सा हि शिवेन सापिकन्त्वद् ॥

241 & 242. The woman whose first menses appear on the seventh day of the moon shall be barren for life while in the opinion of others she shall be barren after bearing only a Single child.

NOTE:—कालवस्त्रा means a woman who has no conception after the birth of only one child. This word has its origin in the belief that the crow (kak) conceives only once in her whole life.

अष्टर्यां या भृष्टाभाग आय चतुर्षती भवेत् ।
सुखैश्चर्ये ललायुक्ता सा भवेन्नात्र चंशवः ॥

केचिद्वद्वलि है ब्रह्मन् अष्टर्यां या रजःखला ।
नागिनी सा हि विज्ञेया नात्र काया यिचाण्डा ॥

243 & 244. The woman who gets first menstruation on the eighth day of the moon shall enjoy happiness and prosperity, while others say that she shall be surely like a female serpent.

NOTE:—नागिनी is the famine of नाग (Naga). In Sanskrit Mythology “ Naga (नाग) is a class of demi-gods with human faces and serpents tails. “ Naga” or Serpent is also the symbol of one of the deadly sins आत्म्रता or “ Envy. Hence नागिनी represents a most treacherous and treacherous woman.

नवम्यां सुभगा नारी यदि स्वात् सा रजःखला ।
सुखं भक्ता महाभाग चिरं जीवति निश्चितं ॥

केचिद्दद्विन्दि हैं ब्रह्मन् नवम्यां या रजःखला ।
निरोगिणी च सा नारी तथा प्रतिसीहार्गनी ॥

245 & 246. The woman whose menses appear first on the ninth day of the moon shall enjoy happiness and long life, while others say that she shall be free of all diseases, and beloved of her husband.

दशम्यां या भवेन्नारी कृतुभती सुनीश्वर ।
कुलटा सा विज्ञेया रतिशास्त्रे प्रकीर्तिं ॥

केचिद्दद्विन्दि हैं ब्रह्मन् दशम्यां या रजःखला ।
राक्षसी सा च विज्ञेया गीयते शास्त्रकोविदैः ॥

247 & 248. It has been said in the "Rati Shastra" that the woman whose menses appear first on the "tenth" day of the moon shall be known as of loose character, while others say that she is known by the wise as a "Rakshashi".

Note :—राक्षसी is the feminine of राक्षस a class of being described in the Hindu mythology as having a gigantic figure, and fierce temper. She is also a voracious eater even of raw meats. Hence राक्षसी ("Rakshashi") represents a "fierce and gluttonous woman."

एकादश्यां महाभाग वा नारी ऋतुसती भवेत् ।
 निश्चितं निश्चितं वचे सा भवेत् कुलघातिनी ॥
 केचिहृदन्ति हे नम्नल् एकादश्यां रजःखला ।
 डाक्षिणी सा हि विज्ञेया सत्यं सत्यं न संशयः ॥

249 & 250. The woman who gets her first menses on the "eleventh" day of the moon shall be surely of loose character and bring stain on his family, while others hold that she shall be surely known as a female demon (Dakini)..

ऋतुसती महाभाग द्वादश्यां चेन्नरात्राणा ।
 वस्त्रशीला भवेत् सा हि सत्यं सत्यं लग्नोदितं ॥
 केचिहृदन्ति हे नम्नल् द्वादश्यां चेत् रजःखला ।
 योगिनी सा भवेन्नारी सत्यं सत्यं न संशयः ॥

251 & 252. If the woman attains her first menses on the twelfth day of the moon, she shall be virtuous, while others say that she shall be like a "Jogini" in nature.

Note :—“Dakini” and “Jogini” are two different classes of spirits holding a middle place between men and the gods. They are said to be the attendants of “Hara” and “Purbatty”, and have the power of bringing men under their-influence by enticement, and then doing evil to them. Among the above two classes the “Dakini” has a greater evil propensity than the “Jogini”.

वयोदशां भहाभाग यदि ऋतुमती भवेत् ।

वैधव्यं न भवेत्स्थाः सा च पतिपरायणा ॥

केचिददन्ति हे ब्रह्मन् वयोदशां तिथौ यदि ।

ऋतुमती भवेन्नारी साध्वी पतिन्रता हि सा ॥

253 & 254. She who gets her first menses on the thirteenth day of the moon shall be never a widow and always devoted to her husband, while others say that she shall be "Shadhwi" i.e. faithful, and "Patibrata" i.e. devoted to her husband.

Note :—The Hindus have a very high ideal about the qualifications of a साध्वी (Shadhwi) and पतिन्रता ("Patibrata"). cf.

पतिन्या नाभिचरति मनोवाक्यसंयता ।

सा भर्तुलोकानाऽप्नीति सङ्गि साध्वीतिचीच्यते ॥

that is, a woman is called "Shadhwi" whose mind, word, and body are restrained, and always centered round her husband. cf also.

आत्माने सुदिते हृषा

प्रीषिते सलिना क्षमा ।

मृते क्षियेत या पतौ सा

स्त्री जीया पतिन्रता ॥

that is, a woman is called "Patibrata" who suffers, while her husband suffers, becomes cheerful when her husband is glad, and sad and weak when her husband is gone to a distant place, and dies when her husband dies.

आद्यक्षतुमती या च चतुर्दशां लुगोद्धर ।
सा भुज्जे शीकड़ुःखानि सबं सबं न संशयः ॥

केचिद्ददन्ति हि ब्रह्मन् चतुर्दशां रजःखला ।
या नारी लक्ष्मीहीना सा भवेत्यैष सुनिश्चितं ॥

255 & 256. The woman whose first menses take place on the fourteenth day of the moon shall suffer misery and affliction, while others say that she shall be surely abandoned by fortune, (i.e. shall be unfortunate and poor.)

पूर्णिमायां महाभाग चतुर्मती भवेद् वदि ।
भाग्यवती भवेत् सा हि पुत्रपौत्रविद्धिनी ॥

केचिद्ददन्ति हि ब्रह्मन् पूर्णिमायां रजखला ।
रमणी या भवेत् सा हि सदा कमलार्घपिणी ॥

257 & 258. If the first menses appear on the full moon day, the woman shall be favoured by fortune and shall have sons and grandsons; while others say that she shall be herself like the goddess of fortune.

Note:—"Kamala" is another name of "Lakshmi" the goddess of fortune.

अमावस्यान्तियौ ब्रह्मन् चतुर्मती अर्चेद् वदि ।
गर्विता शुल्कटा सा हि सदा अमियपादिनी ॥

केचिददिनि है ब्रह्मन् अमायां या रजस्तुला ।
व्याधिशस्ता व्यराकौर्णा सा भवेत्तात्र संशयः ॥

259 & 260. But if the first menses appear on the new moon day, the woman shall be proud, and of loose character and rude words, while others say that she shall be afflicted with diseases and fevers—about which there is not even the least doubt.

द्रुति ते कथितं ब्रह्मन् तत्र यत् सानसोदितम् ।
अधूना किं प्रवद्यानि किमन्यत् श्रीतुलिङ्गसि ॥

261. Oh Brahman! I have now answered the questions that occurred in your mind. Now tell me on what other subject you like to hear.

अधूना वह के ब्रह्मन् वारफलमनुच्छम् ।
ज्ञप्त्वा ते जहाभाग प्राप्त्यां शानसुखम् ॥

262. Tundi said—Oh Brahman! Now tell me about the results of the first menstruation according as it takes place on the different days of the week.

श्यु ब्रह्मन् प्रवद्यानि वारफलमनुच्छम् ।
द्रुति ज्ञात्वा जहाभाग रक्तौ शानयुतो भव ॥

263. Nagarjun said:—Oh Brahman! I am now going to tell you about the effects of the different days of the week on the first menses. Know all these things and be wise in the sexual science.

आश्चर्यतुमती भारी वासरे या भट्टरके ।
देखन्यं जायते तस्याः छत्रं सत्यं सुनीच्चर ॥

264. O great ascetic ! Know it for certain that who gets her first menses on Sunday shall be a widow.

सन्दे च रमणी या हि आश्चर्यतुमती भवेत् ।
पतिव्रता सुशीला सा तथा पतिसौहागिनो ॥

265. She whose first menses appear on Monday shall be devoted to her husband, well-behaved, and beloved of her husband.

कुजे वारे महाभाग प्रथमं या षड्बल्ला ।
कुलटा सा भवेद् ब्रह्मन् रतिशास्त्रे प्रकीर्तिम् ॥

266. It has been said in the sexual science that the first menses of a woman appear on Tuesday shall be of loose character.

Note :—“Kuja” is another name of “Mangal.”

चीमसुते भवेद् ब्रह्मन् यद्दि कापि रजस्त्वा ।
सा नारी रमणीश्च ता सुखसौभाग्यसंयुता ॥

267. She is the best of her-classes and shall enjoy happiness and fortune who gets her first menses on Wednesday.

Note :—चीमसुत (“Shoma Shuta”) is an epithet of बुद्ध (“Budha”) who is said to be the son of “Shoma”

Note. In this way "Mangall" is said to be the Earth. Perhaps these stories preserve the memories of astronomical events and remind us that very long ago the internal heat of the earth became so high at a time that some portion of our planet was detached from its main body and was flung up in the heaven ultimately receiving the name लक्ष्मि or Mars. Perhaps in the same way the planet बुध or Mercury was flung up from the body of the Moon.

गुरौ दिवे च या नारौ घश्यति ग्रद्यजं रजः ।

श्रीलांश्च धनवान् क्षेत्र पतिः स्वात् शान्ति चंशयः ॥

The husband of the woman who gets her first menses on Thursday shall be fortunate and wealthy.

Note :—"Brihasphati" is said to be the preceptor hence he is generally called गुरु ("Guru") or preceptor. Astronomical name—"Jupiter"

दैत्ययुरौ जहासाग घदि रंजखला भनेत् ।

च सा न यात्य चि

269. She who gets her first menses on Friday shall be the mother of many sons, and her sons shall long—d.

Note :—"शुक्र (Shukra)" is said to be the preceptor of the "Asuras"; hence, he is generally called : शुक्र ("Daitya-Guru"). Astronomical name—"Venus".

मन्द वस्त्रा सविसारी यदि प्रतुषती भवेत् ।
प्रीतं वारफलं छेषत् रक्षासीद्वं यथा ॥

270. If a woman gets her first menses on Saturday she shall be barren for life. These are the different results of the first menses appearing on the different days of the week.

"Note":—जन्द ("Bad") is an epithet of शनि ("Saturn" and has its origin in the belief that even the look of Saturn is quite enough to bring down evil on a man.

अधूना वह को हैव लालफल्पतुपजल् ।
ज्ञापा चैत्यि ते प्रत्ययं श्रीहुं कीरुचर्यं लग ॥

271. Tundi said—Oh sage! If you are kind to me, tell me now about the results of the first menstruation according as it takes place in the different months of the year.

पृष्ठ इच्छा॒ प्रदक्षाति॑ जागफलं॒ यथावद्भू ।
वच्छला॒ सुष्टुप्ति॑ लभ्य ग्राधार्य॑ उज्ज्वाप्त्वाति॑ ॥

272. Nagarjun replied :—Oh Brahman ! I am now going to tell you about the effects of different months of the year on the first menses. On hearing about it, you will attain superiority in the world.

बैशाखे शुभदे ब्रह्मन् प्रघसं या रजस्त्वा ।
सुष्ठासिनी भवेत् सा हि सदा सुप्रियतादिनी ॥

273. If a woman's first menses appear in the month of "Bysak", she shall speak sweet words to all.

यदि क्वैषे महाभाग पद्यति प्रघसं रजः ।
कैधव्यं जायते तस्माः सलं सलं न संशयः ॥

274. The woman whose first menses appear in the month of "Jaista" shall be surely a widow.

आषाढे परिच चैव यदि ऋतुमती भवेत् ।
ऐश्वर्यशालिनी सा हि रात् ॥

275. It is said in the sexual science that she who sees herself menstruated in the month of Ashar shall be prosperous.

ऋतुमती वदा नारी आवणे सुनिपुङ्गव ।
सृतवत्सां विजायीयात् तां नारीं चिरदुःखिनीम् ॥

276. The woman whose first menses appear in the month of "Sravan" shall give birth to dead (still-born) children, and she shall be miserable for life.

यदि ऋतुमती दायि भाद्रे स्थान् मूर्नपुरुष ।
जरारोगसनाक्षीणा जाजन्मलरणान्तिकम् ॥

277. She who gets her first menses in "Bhaddra" shall be subject to wasting diseases from the beginning to the end of her life.

आद्यऋतुमती व्रज्ञन् आंश्चिनि या हि कानिनी ।
सृतवस्त्रां विजानीयात् तां नारी चिरदुःखिनीम् ॥

278. The woman whose first menses appear in the month of "Aswin" shall deliver still-born children and live a miserable life.

कार्निके यदि हि व्रज्ञन् आद्यऋतुमतो भवेत् ।
स्वप्नालनांशना सा हि सत्यं सत्यं भवोद्धिम् ॥

279. I tell you for certain that the woman who gets her first menses in the month of 'Kartik' shall bring ruin to her family.

आर्गशीर्णि सहाभाग यदि ऋतुमती भवेत् ।
धर्मशीला सदा साक्षी सा नारी नात्र संशयः ॥

280. If a womans' first menses appear in the month of "Aghran" then she shall be undoubtedly a virtuous women and faithful to her husband,

पौष्टि नारि लहानाग यदि चतुर्मासी भवेत् ।
रतिविहङ्गा चार्कन्ती कौर्त्तिकं शास्त्रकौविदैः ॥

281. It has been said by those that are versed in the "Shastras" that a woman whose first menses appear in the month of "Pous" shall be extremely passionate and handsome in figure.

नारे चतुर्मासी नारी यदि श्वान् जरपुच्छव ।
पतिन्रता परिज्ञेया सा नारी नान् संशय ॥

282. She is known to be a faithful and devoted wife who gets her first menses in "Magh".

वहुपुच्छवती नारी फाल्गुने चारजस्त्वा ।
कस्त्राः पुवाश्व हि ब्रह्मन् भवन्ति चिरजीविणः ॥

283. She whose first menses appear in "Falgoon" shall be mother of many sons, and her sons will also enjoy long life.

लधुमासि लहानाग पश्यति प्रथमं रजः ।
या च सा रमणी द्वितीयादिनी भवेत् ॥

284. She who gets her first menses in the month "Chaittra" shall be mad with her sexual desires that is, shall be extremely passionate.

NOTE :—“Madhumasha is another name for the month of “Chaittra.”

NOTE 2. The Indian year commences with the

1st of "Bysak which corresponds with the 14th or the 15th of April.

सासफल्ल तव प्रीक्षं रविशास्ते धर्मोदितम् ।
 क्षिनतः संप्रदद्यामि वदत्त भक्तित्वर ॥
 नक्षत्रफलमाच्छु गौपया तापसेन्द्र ।
 तदहं श्रीतुमिच्छामि दार्शीहं तव नाम्यथा ॥

286. Tundi said.—Oh greatest of the sage : Tell me kindly about the effects of the different stars on the first menses. I am desirous to hear about them, and I am always obedient to you.

त्वं लल परलो भक्तो जानामि त्वं सुनीश्वर ।
 त्वयि ले गौपयं जाक्षि इषु सर्वं सदासदः ॥

287. Nagarjun replied :—Oh ! greatest of the "Muni ! I know that you are highly devoted to me. I have nothing to hide from you. Hear everything as you like.

NOTE :—In Sanskrit literature "Muni" is said to be a person the calmness of whose mind is disturbed neither by happiness nor by sorrow, and who is above fear and anger.

अश्विनी शुभदा ब्रह्मन् तस्मां न्युतुमनी वदि ।
 सुखं हुक्षा च सा नारी पविग्रणयिनौ भवेत् ॥

288. "Aswini is an auspicious constellation and if a woman menstruate during its

she shall enjoy happiness and be beloved of her husband.

भरणी दुःखदा घेव जानीहि सुनिपुण्डव ।
तस्यां जटुमती या हि सा नारी विधवा भवेत् ॥

289. The second Constellation "Bharani" is productive of misery, and she who first menstruates during influence shall be widow.

कृचिकायां भहाम्भाग यदि जटुमती भवेत् ।
दरिद्रा सा भवेन्नारी सर्वदा तुःखभागिनी ॥

290. She who gets her first menses during the influence of "Krittika" shall be poor and always miserable.

अशुभा रोहिणी ब्रह्मन् किं वल्यामि तवाग्रहः ।
विधवा सा भवेन्नारी तस्यां जटुमती यदि ॥

291. I can assure you that she whose first menses appear during the influence of "Rohini" shall be a widow.

मृगशिरा तथा
तस्याच्च विधवा नारी सल्लं सल्लं भयोदितम् ॥

292. "Mrigshira, is always an inauspicious Constellation and if the first menses take place during its influence a woman shall lose her husband

आर्द्रायाच्च महाभाग रजयी या रजस्ता ।
विधवा सा परिज्ञया कौत्तिंतं शालकोविदैः ॥

293. First menses while appear during the influence of "Ardra" portend the death of a woman's husband.

पुनर्बसुसंचे ब्रह्मल् नक्षत्रे या रजस्ता ।
शीक्षातुरा भवेत् सा हि सत्यं सत्यं न संशयः ॥

294. She who first menstruates during the ascendancy of "Punarbashu" shall be always afflicted by griefs.

पुदायः यि ल ब्रह्मल् आग चटुमती भवेत् ।
सुखिनी सा भवत् वल्य कौत्तिंतं शालकोविदैः ॥

295. Those who are versed in the "Shastras" say that the woman whose first menses appear during the influence of "Pushya" shall be happy.

अश्वेषायां महाभाग यदि चटुमती भवेत् ।
ऐश्वर्यशालिनी सुखा चिरं जीवति सा ध्रुवस् ॥

296. If a woman's first menses appear during the ascendancy of "Ashlesha, she shall surely enjoy a long life.

मधाधां यदि हे ब्रश्न आद्य कृतुलती भवेत् ।
शोकातुरा भवेत् सा हि सत्यं सबं मुनीश्वर ॥

297. If a lady gets her first menses during the influence of "Magha, she shall be afflicted by griefs.

पूर्वफल्गुन नक्षत्रे यदि नारी पचःखाता ।
विघ्ना सा परिज्ञेया तथा च कृतभागिनी ॥

298. A woman shall be a widow and unfortunate if her first menses appear during the influence of "Purba Falgoony."

उत्तरफल्गुनी ब्रह्मग् सर्वदा शुभवाहिणी ।
स्या कृतुर्वा च भवेत् मुखसालिनी ॥

299. "Uttar Falgoony is always auspicious and a woman getting her first menses during its influence shall be happy in her life.

आद्य कृतुलती नारी सत्यादां यहि वाप्रस ।
ऐश्वर्यशालिनी शूला पर्तिप्रणादनी भवेत् ॥

300. If a woman first menstruates during the ascendancy of "Hasta", she shall enjoy prosperity and the love of her husband.

ENCE OF LIFE

चित्रावाष्म यज्ञाभाग यांह रजखला भवेत् ।
इक्षाफलवाप्नीति सत्यं सत्यं वदा जि ते ॥

301. The results of the first menses appearing during the ascendancy of "Chittra" shall be the same as the menses taking place under influence of "Hasta".

खाती च विशाखा चैव अनुराधा मुनीश्वर ।
शुभदा: सुखदा: सर्वा: पञ्चरात्रुविवर्द्धनी ॥

302. Oh greatest of the Manis ! The three constellations named "Shwati", "Bishakha" and "Anuradha" are always productive of happiness and welfare. They also bring longevity to the husband.

ज्येष्ठायां यदि हे प्रज्ञन् का १५ दिन रजखला ।
श्रीकान्तुरा भवेत् सा हि कीर्तिं विवर्द्धिति ॥

303. If a woman gets menses during the ascendancy of "Jeshtya", she shall be afflicted by griefs. So it has been said by the wise.

शुभदायां मूलावाष्म यदि नारी रजखला ।
घनधान्यादिचन्द्रमा नारी नात्र संशय ॥

304. If the first menses of a woman appear during the ascendancy of auspicious "Mula" she shall surely enjoy wealth and prosperity.

SCIENCE OF LIFE.

पूर्वाषाढ़ा लहानाग जीकदुःखविधायिनी ।
तस्यां चतुसती या हि विधवा सा भवेद् भूवम् ॥

305. "Purbashara" brings in affliction and misery and she who menstruates during its ascendancy is sure to be a widow.

આદ્ય કૃતુમતી યા હિ કૃચે ઉત્તરાષાઢાકે ।
એવિત્તા ચ સા નારી સર્વદા સુખભાગિની ॥

306. If a woman's first menses appear during the influence of "L ॥१२७. A ३८८ः , she shall be "Patibrata" (devotch to her husband) and always happy.

श्रवणाद्यां भहाभाग यदि कृतुभवती भवत् ।
धनधान्यादिसम्बन्धा सा नारी नाव संशयः ॥

307. If the appearance of the first menses takes place during the ascendancy of "Sravana", the woman shall be favoured by wealth and prosperity

खनिष्ठा सुखदा नन्धान् तथां च शतभिर्घिकं ।
उत्तरभाद्रपदा च सा सुखविवर्द्धिनी ॥

308. The three constellations named "Dhanistha", "Shatabhisha" and "Uttar-Bhaddrapada" bring happiness to the woman who gets her first menses during their ascendancy.

SCIENCE OF LIFE.

पूर्वभाद्रपदा चैव सदा दुःखविघायिनी ।
तस्यं कृतुमती या हि विघबा सा सुनिश्चितम् ॥

309. "Purba-Bhaddrapada alway brings in misery, and she who gets her first menses during its ascendency is sure to be a widow."

रेवती सुखदादित्यं तस्यां कृतुलती यदि ।
धनधात्यवदी सा हि कृचकलं प्रकौप्तिम् ॥

310. "Rebati" always leads to happiness and if the first menses are seen during its asceedency, the woman shall enjoy wealth and prosperity. These are the effects of the influences of stars on the menses of the women.

दिवाराति फलं ब्रुहि श्रीतुमिच्छानि तापस ।
स्वन्धाफलच्च हे देव ज्ञपया यद ततः ॥

311. Tundi Said—Oh Sage ! Now I wish to hear, and kindly tell me, about the effects of the day-time, the night-time, and the twilight on the first menses, that is, kindly tell me what would be the results of the first menstruation according as it appears, in day-time, in night or at the dawn of the day or at the dusk of the evening.

मध्ये भक्ते प्रवक्ष्यामि यत् यत् पृष्ठा लवानघ ।
अक्षि कृतुमतो नारी खौयनस्त्वारिषी ॥

312. Nagarjun said :—Hear me and I will ans your questions one by one. She who gets her first menses in the day-time shall bring good to her ownself.

ऋतुमत्ती यदा नारी निशायामथ लापस ।

पलुः प्रणयिनी सा हि पलुर्भूजकारिणी ॥

313. She whose first menses appears in the night shall be beloved of her husband and shall bring good to him.

प्रातर्वा द्यांसन्ध्यायां यदि नारी रजस्ता ।

वन्धा भवति सा नारी सबं संवं न संशयः ॥

314. But if a woman's first menses appear at the dawn of the day or at the dusk of the evening, she shall be surely barren for life.

DUTIES OF A WOMAN DURING MENSTRUATION.

ऋतुमत्ती यदा नारी किलाचरेत् वदस्य वत् ।

श्रीतुमिच्छालि सो ब्रह्म न् त्वं सस परनी गुरुः ॥

315. Tundi said.—Brahman ! you are my great Preceptor. Tell me kindly what a woman should do during her menstruation.

यदा ऋतुमत्ती नारी सर्वैरख्यिता सती ।

तज्जिता च महाभाग गट्ठायन्तरमाविशेत् ॥

316. Nagarjun replied—when the Menses appear

a woman should bashfully repair to the interior of the house and remain unseen by others.

चाणापश्चात्तीवा च एकावस्थरित्वा ।

प्रिया सुला उदा विषेन् प्रत्यक्षप्रदृष्टा ॥

317. She should abstain from bathing, take off her ornaments, remain in one cloth (i. e. should not change clothes) and always sit down calmly with her face downwards.

लीनागगा उदा विषेन् खण्डधूमी लजानिधि ।

प्रसीयान् कीवलं खसं नद्दं जृन्मयभाष्टि ॥

318. She should remain silent, lie down on earth at night, and take her meal only once a day out of an earthen dish.

प्रथमात्मे द्विपञ्चार्थं बर्जीवेश प्रघातः ।

उदा रसुपदी जारी चूलि आखविहा जलन् ॥

319. It is the opinion of those that are versed in the Shastras that during menstruation a woman should abstain from the use of essences and garlands, and avoid sleeping during day.

बान्धुलं दैप्य मुच्छीत चक्षुमही यदा धयेन् ।

उत्त्वं खलं ते वस्त्राभि दिव्यं वासिना पिवेन् ॥

320. During that period she should not chew.

beetles, and should drink out of her own hands i. e., should not use any drinkingc up or vessel.

यथा जार्जे लक्षणात् वर्जनेत् जा प्रबलमः ।

पश्चात् यैव द्विनीति दाहामि लुक्षणीष्वरू ॥

321. She should carefully abstain from meat the sweets, and should never cleanse her face.

आहारं चीरज्जायात् व दुर्बीति दाहामय ।

पश्चात् यैव द्विनीति दहनं सर्वं पर्योद्धित् ॥

322. During this period she should never take milk nor she should paint her eyes with Collyrium.

पश्चा क्षमुषस्ती लाशी अस्तित्वात् लक्ष्मा लज्जित् ।

शोदनं यैव द्विनीति शीक्षणितां लज्जित् मुद्वल् ॥

323. She should always avoid touching fire, never mourn (shed tears),and give up all thoughts of bereavement.

एवं दिनतदैर्यं दीवा लाला लक्षी प्रशुष्टिः ।

श्रीकृष्णप्रसादः गच्छत् लव चतुष्पातीलियः ॥

324. Passing three days in this way she should purify herself by ablution. Oh Brahman ! I have now told about the duties of a woman during her menstruation.

१५ लिपिं ग्रन्थं ब्रह्मं पुर्वं लक्षणं ।
लक्षणं विषयात् विजयं चीतुलक्षणं ॥

§25. Oh Sinless Sage ! I have answered the questions that were asked by you. Now tell me on what other subject you like to hear.

Note :—To give a... how careful and free from evil and sullen thoughts... it should remain during her menstruation period, we wish to note that some years ago an European lady whose husband was also a white man successively gave birth to several black children. After careful researches it was found that on the wall of the room just in front of a sofa on which the lady usually ... and often lay down was hung a big picture of a Negro which often attracted the eyes of the lady. This careless but repeated gaze to the black figure worked such an imperceptible change in the lady's mind that it altered the natural colour of her issues. Probably for these psychological considerations the Hindu Sages enjoined the observance of strict rules during the period of menstruation.

CHAPTER VIII.

RULES FOR THE SEXUAL INTERCOURSE

सहशासचिधिं ग्राम्यन् श्रीतुमिच्छालि संप्रविः ।
लपा घेते नहाभाग लब्बाषक्षुं लसर्ज्जयि ॥

326. Tundi said—Now tell me about the Rules on the Sexual intercourse, that is, tell me about the Rules that should be observed for cohabiting with woman.

च श्रीतुमिच्छालि शकालवरणं प्रिणीः ।
कालाकालविचारन्तु रमणीसप्तमे तथा ॥

327. I also wish to hear about the untimely death of the children and the proper and improper time for cohabitation.

च दिनानि वद से मुनिपुष्टामे ।
दिवारात्रिफलज्ञेऽ रमणीगत्वेन यत् ॥

328. Tell me also about the time that are prohibited for intercourse, and also about the results of the intercourses made in the day-time and in the night-time.

योज्यादीविविलेन कौटुम्बी उत्तिर्णेत् ।

ब्राह्मि चीतुचित्ताति इदं ते वप्त्वा विधे

329. I am desirous to hear what sorts of children are born of the suitable matches, and what sorts are born of the unsuitable matches.

ब्रह्म चतु चर्चे न पुत्रं वा सर्वं पक्षु जित्तार्थिः ।

चुक्कलं वे लक्षात्त्वा तर्हं चतु एत्तीयुः ॥

330. Thou art my great preceptor ! Kindly tell me what I have asked and also what I might have omitted to ask.

ब्रह्म चतु चर्चे चतु छप्पाणू शाप्तं सर्वाभ्यु वर्तवः ।

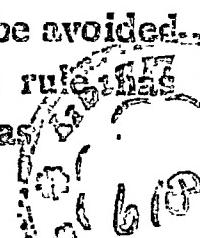
ब्रह्मि ये गोष्ठवं वान्ति तर्हं चतु अक्षिप्तातः ॥

331. Nagarjun replied :—Oh Brahman ! As you have undoubtedly a strong regard for me, I have nothing to hide from you ! Let me answer all your questions, and let you hear all about them.

शुभुजती यदा यार्ती विहित तां धर्मवित् ।

विधिर्वं लक्षात्त्वा उक्तेगालितु योगितः ॥

332. The company of a woman should be avoided for the first three days of her menses. This rule has been implicitly laid down in all the "Shastras".



ग्रन्थिश्च जसाखाय पक्षादिवी समविदा ।
द्वितीये पापिता सा ति द्वितीये कुषटा अूर ॥

333. On the first day of the menses she is like a “Chandalini”, on the second day she resembles a sinful woman, and on the third she is like a corrupt woman.

Note :—The poet does not mean that the woman is really a “Chandalini” or corrupt, but what he really intends to say is that the touch of a woman during these days of the menses is as impure as that of a bad woman or a “Chandalini”.

“Chandalini” is the feminine of “Chandal”—a very low class of “Hindu” who is said to have been born of a “Sudra” father and “Brahmani” mother. Their touch is even regarded impious by the higher class Hindus.

चतुर्थेऽस्मि जसाखाय जाला नारी विग्रहिति ।
पृथीवाचां तपी ग्रहण् धूति ग्रालविद्वा जगत् ॥

334. The woman becomes pure after ablutions on the fourth day of the menses, she is then to be taken into company, so say those who are wise in the “Shastras”.

कामादोषविद्वान् वस्तु दृष्टीं वरः ।
न उ विशेषः लक्ष्मि घरकं नवेत् ॥

335. He who enjoys a woman without regard to proper and improper time is known to be a great sinner, and shall be damned to hell after death.

चौहरिवारी प्रत्यव् च चक्रेत् रज्यो वरः ।
वाली च वराणाय निश्चिकी चौवपश्यः ॥

336. No one should have intercourse, with a woman during "Haribashara", and if any one does so, his life will be shortened.

"Note" :—"Haribashara" is the last part of the eleventh day of the moon's wane or increase.

अदावल्लादिने ऐव अष्टवा पूर्विकाविदौ ।
च चक्रेत् रज्यो चौलिपि इति वालविषयपत् ।

337. The religious scriptures have laid down that no one should enjoy a woman during the full-moon or the new moon day.

आदावासि वस्त्रावाव यो चक्रेत् रज्यो वरः ।
वस्त्रावासी च विश्वेकी निष्पत्त्वं पदे पदे ॥

338. None should enjoy a woman at the time of setting out on a journey; but if any one does so he will find obstacles at every step.

पशुद्वीदिने षेष लभा वे पटकीनिष्ठी ।
रपिवारि च संग्राम्यां च चक्रेत् रज्यो वरः ।

339. No sexual intercourse should be made on the fourteenth and the eighth days of the moon's wane

or increase, and also on Sunday and the last day of a (Hindu) month.

Note :—The zodiac is divided into twelve parts each of which is a constellation of stars and named differently according to their appearances. These twelve parts are called the "twelve signs of the zodiac", and they are the "Aries" (or Ram), the "Taurus" (or Bull), the Gemini (or Twins), the Cancer or (Crab), the Leo (or Lion), the Virgo (or Virgin), the Libra (or Balance), the Scorpio (or Scorpion), the Sagittarius (or Archer), the Capricorn, the Aquarins, and the Pisces (or Fish). According to the Hindu astronomers, the time that is taken by the sun to pass through one of these twelve signs is called a month, and the day on which the sun passes from one sign to another is called the "Shankranti". Thus it is clear that the last day of a European month which is not calculated according to the above rule cannot be called a Shankranti.

कानुः प्राप्तामिषः द्वीपां दावदः पाषाण चूर्णः ।

घनुर्भिर्तिवर्णः यातेनशोषिः समिग्निस्तुतैः ॥

वजाजावापदवल्लु विष्वेदिकाहसी च आ ।

वृद्धो च शिषाकु नष्ट्वा इष्टरवदः ॥

340. In a woman of healthy natural state the period of menses is known to consist of sixteen days, of which the first four days, the eleventh day, and the

thirteenth day are improper for cohabitation, and the remaining ten days are proper for the purpose.

सत्राघां सूक्ष्माघां पापि च उक्ते तु उल्लेखी यजः ।
उल्लेखी उल्लाघां लात् वदा च जीवनसंयः ॥

341. No one should enjoy a woman during the ascendancy of "Magha" and "Mula". If he does so, he will incur a great sin and his life will be also shortened.

वै छात्रूणाभवालेषा रेत्वो छविशान्तिरी ।
उल्लाघां उक्ते लात् वदा यज्ञेषु क्षमितरी ॥

342. The time during which "Jestha", "Mula", "Magha", "Ashlesha", "Rebati", "Kritika", "Aswini", "Uttar-Bhadrapada", "Uttar-Ashara" and "Uttar-Phalgooni" are ascendant shall be avoided, and also the five "Parbas" viz the full moon, the new moon, the eighth and fourteenth days of the moon, and the last day of a Hindoo month should be avoided for co-habitation.

सृष्टिरागालवज्ञा उल्लेखी लाति विहारः ।
उल्लाधिक्षम् अक्षेषु अग्न्युली लाती वजः ॥

CAUSES OF THE UNTIMELY DEATH AND DEFORMITIES OF THE CHILDREN.

343. Nagarjun said :—If any one enjoys a woman

on the full moon or the new moon day, the offspring will be of undeveloped body because the human system is full of humours on these two days.

ऋतुलकी यदा जारी विद्विष्ट् लुभिषुष्टव ।
घरीन वहुते गाते धोणितं जान्त तंश्व ॥

गजनि वस्त्राणि चैव चपूर्णी आधते सुखः ।
शकाणि परम्परा लत्य विद्वाहोष्वा अवैद् ॥

344. It is undoubtedly a fact that during the first three days of menstruation the flow of blood is somewhat rapid in a woman's body. Hence an offspring born of an intercourse made during the period shall be undeveloped, or deformed or shall die in a short time.

गच्छेकारी लहानाम पूर्णिषु लक्ष्मि यद् ॥
चपूर्णि कर्मणि प्रह्लाद ए गच्छेत् एताणि तुष्टीः ॥

CAUSES OF THE SHORT LIFE AND MISERIES OF THE CHILDREN.

345. Intercourse should be made with a woman when her lotus is fully developed, that is when she has attained her puberty. The wise should not co-habit with her before that time (i.e. before puberty).

सापुत्रे कल्याणी नक्षत्रे दो यज्ञे वृ एवर्णी चरः
वस्तुतः सुका वासि चिरावृ ज्युषग्नि धुमन् ॥

346. The son or the daughter of the person who co-habits with a woman before she attains her puberty shall surely die in a short time.

सापुत्रे कल्याणी नक्षत्रे रजस्तीं वदि चक्षति ।
वस्तु पुलव वासा चिरर्दायी लवेह धुमन् ।

347. The son or daughter born of a co-habitation made with a woman of undeveloped lotus (i.e. before she begins to menstruate) shall be surely sickly through life.

दिवालयि लहायाण दो यज्ञे वृ एवर्णी चरः ।
व्याप्त्यु च भवेद्वान लुलं राजं च चंशवः ॥

CONSEQUENCES OF ENJOYING A WOMAN IN THE DAY AND IN THE NIGHT TIME.

348. He who enjoys a woman in the day-time shall be surely short lived.

दिवालयि ग्रजीत् वीडियि रजस्तीं वदि पालकः ।
दन्तालतवर्णी नक्षत्रे लहायापी भविष्यति ।

349. If under the influence of sexual desire a person enjoys a woman in the day time, the child born of such intercourse shall be of heinous character.

नमासागि गहाभाग लक्ष्मी नारीं नहांदिः ।
फलनु विविधं तत् स्पष्ट यामसेदतः ॥

350. But the results of an intercourse in night are different according as it is made in the different part (or "Jamas") of the night. Hear, I will tell you all about it.

Note :—The night as well as the day is divided into four equal parts each of which is called a ("Jama") or "prahara". Each of this "Jama" is equal to about 3 hours.

वी चक्रैन् पर्वति वालि शारी नारीं कुशुहिष्ठान् ।
उत्तरित्वा खो ददात् काष्ठालुखं विषयति ॥

CONSEQUENCES OF TAKING BED WITH A WOMAN IN THE NIGHT AND IN DAY TIME.

351. Nagarjun said—He who is foolish enough to take bed with a woman in the first "Prahara" of the night shall beget children that shall die in a short time.

वी चक्षीन् लालिकी नारीं विशेषज्ञते चित्ति ।
हरिद्वारवद्वारा वन्ना च छव्याग्निं ॥

352. He who, under the influence of the sexual passions takes bed with a woman in the second

"Prahara" of the night shall beget poor sons and unfortunate daughters.

थो गच्छे त् वाचिको वार्षी उमीयपहरि चिद्धि ।
दुस्तिजनयलक्ष परवार्षी सविष्ठि ॥

353. He who is passionate enough to take bed with a woman in the third "Prahara" of the night shall beget son who shall be wicked and lewd.

वनवा दत्ता दुष्टा लाग् खवेत् एतिविघायिणी ।
एतिद्या लवेत् दा हि वार्षी कुद्विष्ठि ॥

354. The daughter begotten in the third "Prahara" of the night shall be wicked and murderer of her husband, and she shall be very poor and dependent on others in her old age.

चतुर्थं प्रस्तु रात्रे यो गच्छेत् एतार्थी चरः ।
चरित्विष्ठत्वं चूलं वासने च लहानदिः ॥

355. He who takes bed with a woman in the fourth "Prahara" of the night shall beget son who shall be noble-minded and devoted to the worship of "Hari".

Note :—Hari is another name for "Vishnu" who represents the preserving power of the Almighty. Those who are specially devoted to the worship of this god are averse to all sorts of cruelty to animals.

नवया दायते लत्य प्रसौरीका शिवका ।
यामणलपुर्णं प्रसन् प्रसि ते कामितं जया ॥

356. His daughter, that is the daughter begotten in the fourth "Prahara" of the night also becomes pious and devoted to her husband. These are the different results of taking bed with a woman in the different parts (i.e. Praharas) of night.

चतुर्थी प्रधर्णिङ्ग चतुर्थी दी प्रसन्नातुरः ।
कलाद्युः स अद्विद्य प्रसन् यामार्थि जिवने सुदः ॥

357. He who is passionate enough to take ... i with a woman on the first day of her menses shall himself short-lived and his children will meet untimely deaths.

द्वितीये चतुर्थी चतुर्थी द्वी ददः यामापितः ।
गताद्युः सम्बिलसन्त चतुर्थ नाम लंगवः ॥

358. He who takes bed with a woman on the second day of her menses will beget children that will die or be almost dead in the womb.

द्वितीयेऽङ्गि चहारांग रक्षणी याति दी चरः ।
प्रस्त्रामुक्तस्य पुत्रः साकृ ल्लयं चिरर्दीनी सदैव ॥

359. He who takes bed with a woman on the third day of her menses shall protect life-long illness and his children shall also be short-lived.

शुद्धसेव तु सुखीत् वैद्युतं विभिन्नप्रकारिः ।
वल्ल पुत्रम् पुत्रा च दूषणार्थे अर्थेऽप्यनुवृत्तः ॥

360. Sons and daughters that are born of a father who takes bed with a woman after taking foods prepared and supplied by a "Shuddra" shall be addicted to foul deeds.

Note.—The Hindus were mainly divided into four castes, namely, 'Brahmin, Kshatriya Vaishya and Shuddra. Of these the first three castes are called the Dwijas and they respectively followed the professions of priests, warriors, and traders while the profession of the fourth caste, i.e. the "Shudhras" was to serve the other three. Happily this order of the society is now much changed and the so-called "Shudras" (the servant caste) are gradually rising to importance in the different phases of the society. Probably they are at present in no way inferior to other three castes who vauntedly claim a superior descent. Evidently this sloka refers to the first three castes of the Hindu Society, and carries us back to a distant past.

पीडार्णी रसयी जग्निन् कायिषी यद्वि दावनः ।
दुर्बलसिररोगी लाग्नस् पुरी न रुद्धयः ॥

361. If a man enjoys a diseased female then his offsprings are sure to be weak and diseased for life.

पतुर्येऽउवि विषाणा वी गच्छद् रमणी वरः ।
अस्त्राद्युग्मस्य मुचः खाहनधान्यविद्विक्षिकः ॥

362. He who takes bed with a woman on the fourth night of her menstruation shall beget a son who shall be short-lived and poor.

एमणीक्ष लहानाव वी गच्छेत् पञ्चलीहनि ।
यूपुत्री आवर्णे लख लखं लखं न संधायः ॥

363. Oh noble sage ! one who takes bed with his wife on the fifth day of her menses shall surely beget a good son.

पहोऽहनि लहानाव वी गच्छेत् रमणी वरः ।
युत्र आवर्णे लख लखलखुत्तुतः ॥

364. He who enjoys his wife on the sixth day of her menses shall beget a son of medium possession, that is a son who is neither bad nor good.

लग्न द्विवेदे लहानावीणाली अविद्व वलि ।
यूपुत्री आवर्णे खोड्डे याव कावर्णी विचारणा ॥

365. He who enjoys his wife on the seventh day of her menses shall be childless. There is no doubt about it.

अष्टमे दिवसे वी दि दद्धारीज्जुवी खर्च ।
धनवान् पुच्चवाच् तद्वाव लीक्ष्मीं शालकीदिवे ॥

366. It has been said by those that are versed in the "Shastras" that a person who takes bed with his wife on the eighth day of her menses shall be wealthy and shall obtain sons.

नवमे दिवसे द्रष्ट्वा ची नक्ते त् एलगीं हृषीः ।
सावधान लहानाग दद्धी भाष्वप्तालिनी ॥

367. Oh Brahman ! He who takes bed with his wife on the ninth day of her menses shall be prosperous and fortunate, and his wife shall also be so.

दशमे दिवसे द्रष्ट्वा नारीगाली खर्चन चर्दि ।
वहुना किमिहोके न जायते प्रवरः सुकः ॥

368. The man who enjoys his wife on the tenth day of her menses shall beget powerful sons.

एकादशी लहानाग नारीगाली खर्चन चर्दि ।
सम्म हीना खवेत् दद्धा लव्य सत्यं लग्नीनितम् ॥

369. If a man enjoys his wife on the eleventh day of her menses, then she is sure to be a fallen woman.

एलगे लायीवा द्वारे पाकणि दिवसे यहि ।

जलं खलसहे बच्चे जायते पुरुषोत्तमः ॥

370. The man who takes bed with his wife on the twelfth day of her menses shall beget a son that shall be a best man in the world.

नथीदृष्टि जहाजान नारीवासी जबेह चहि ।

जायते बनवा लल लहापापोवसी लजा ॥

371. If a man enjoys his wife on the thirteenth day of her menses then the begotten daughter shall be most impious and wicked.

गियां पिशवजां ब्रह्मण् वी गच्छेत् यद्दृष्टिं ।

अक्षेत्रं सुगीलं पुत्रं जायते य जहाजतिः ॥

372. The man who takes bed with his wife on the next day, that is, on the fourteenth day of her menses, shall obtain a pious and well-behaved son.

तद्दृष्टिवि वी गच्छेत् जपत् जहाजातुपः ।

जायते बनवा लल लदा पविष्यतावणा ॥

373. The man who, under the influence of his sexual passions enjoys his wife on the fifteenth day of her menses shall beget a daughter who shall be devoted to her husband.

लालृष्टि दिवसे ब्रह्मण् वी गच्छेत् रसर्णीं सुघीः ।

धनीस्ती राजछत्याइलौ सबं सुलं य संघयः ॥

374. Blessed and happy is the person who enjoys his wife on the sixteenth day of her menses.

न्यस्ते च वहानः पुरुषो हृषिष्वाव्यक्तम् ।
पर्वतो त्रिलोकां देवां देवीं धर्मचारणी ॥

375. He shall obtain sons who will be noble pious, well-behaved and devoted to the worship of "Hari," and also daughters who will be pious and religious.

कर्तुलाता दद्यनी च यद्यने दद्यने पञ्चविंशति ।
कल्पन्ते लग्नवं तद्यद्यन्ता सुर्योदयः ॥

376. O Great Sage ! the sons and the daughters of a woman obtain the likeness of a person who is first seen by her after the ablution after her menses.

वायुष्ये अस्त्रिणी जा दी गर्भिणी चेत् सुनीद्वर ।
साम्बरीणी सूला एव वग्नवं आव्याधिवशः ॥

377. If a woman of the Shankini class conceives at the juncture of time known in the Hindu Almanac as Baruni, then she will obtain sons and daughters of good fortune.

Note:—"Baruni" is the juncture of time which falls on the thirteenth day of the waning moon in the Bengali month of "Chaitra."

नारीजनी लवेह यो हि दिवसे उत्तरायणी ।
समये जग्या लक्ष चर्ति यज्ञान्वपुष्पम् ॥

378. The daughter of him who takes bed with his wife on the seventh day of her menses shall abandon her own husband and enjoy other males.

प्रथमे खलणी पर्यंते जागको चर्दि चर्वन् ।
तुदिवे यान्तिंदे पुरा लक्ष्मी जाए रांगन् ॥

379. He who takes bed with his wife on the eighth day of her menses shall beget happy and pious sons.

नवमे जागती चल्या जग्या नारीबहुभाव् ।
उदी एविज्ञा आ च छरापात्र्यायता ॥

380. The daughter that is conceived on the ninth day of the menses shall be devoted to her husband and to good works.

दसमी एकापी यज्ञे वृत्तानीको चर्दि यज्ञम् ।
प्रापादसुचिपि पुरा उज्जी चर्दुज्जल ॥

381. The noble man who enjoys his wife on the tenth day of her menses shall beget sons who shall be happy through whole life.

गर्भवती रक्षी च घटिके परिवो पदि ।
यदुप्रदेषती जा चि गुदाप चिरलीनिः ॥

382. If a woman of the Padmuni class conceives at a time known as "Mohendra" then she shall be mother of many sons and her sons shall be long-lived.

Note :—According to the Hindus a full day (24 hours) is divided into 60 equal parts called the "Dasas." There are then 4 Jogas called the "Mohendra," the "Amrita," the "Bakra" and the "Shunna." Of these four "Jogas," the first two are regarded as auspicious and the last two as inauspicious. The periods of these "Jogas" are different in a day according to different months of the year. A brief sketch is given below to shew the different periods :—

M—Mohendra. A—Amrita.

S—Shunna B—Bakra.

During the Day time.

**MAGH, FALGUN, CHAITTRA, BYSAK, SRAVANA, AND
BHADRA.**

Sunday	...	M ₂	A ₈	S ₈	M ₆	B ₁₀
Monday	...	A ₄	B ₈	A ₆	B ₆	M ₆ S ₂
Tuesday	...	B ₄	S ₂	A ₆	B ₄	S ₂ A ₄ S ₂
Wednesday	...	A ₄	B ₆	A ₄	S ₂	B ₄ M ₄ A ₄ S ₂
Thursday	...	M ₄	S ₂	B ₆	M ₆	S ₄ B ₄ S ₄
Friday	...	A ₄	B ₂	A ₆	B ₆	A ₄ S ₄ A ₄
Saturday	...	S ₄	B ₂	S ₄	A ₆	S ₄ B ₄ S ₄

During Night

Sunday	...	S ₂	M ₂	A ₄	B ₆	M ₈	S ₆
Monday	...	B ₂	A ₆	B ₆	A ₈	S ₈	
Tuesday	...	A ₂	B ₄	S ₂	A ₆	B ₆	A ₄
Wednesday	...	B ₁₀	S ₄	B ₄	A ₆	S ₆	
Friday	...	B ₄	A ₄	S ₄	M ₂	B ₆	S ₄
Saturday	...	S ₂	B ₄	A ₆	B ₄	A ₄	B ₂
						A ₄	S ₄

Month :—ASWIN, KARTIK, AGRAHAYAN AND POUSH

During Day

Sunday	...	S ₂	A ₆	B ₆	A ₈	S ₂	M ₂	S ₂
Monday	...	A ₄	S ₄	A ₆	B ₁₆			
Tuesday	...	A ₂	B ₂	A ₁₀	B ₆	S ₁₀	B ₄	
Wednesday	...	A ₂	M ₂	A ₁₀	B ₆	A ₆	S ₂	M ₆
Thursday	...	A ₄	B ₄	S ₄	B ₆	S ₂	A ₄	B ₆
Friday	...	A ₂	B ₂	A ₆	B ₆	A ₈	S ₂	A ₄
Saturday	...	A ₂	B ₂	A ₆	B ₆	A ₈	S ₂	A ₄

During Night.

Sunday	...	S ₂	B ₄	A ₄	B ₆	A ₄	S ₂	A ₈
Monday	...	B ₆	A ₈	B ₈	A ₂	B ₆		
Tuesday	...	M ₆	A ₂	S ₂	A ₆	B ₄	A ₄	S ₄
Wednesday	...	B ₂	A ₂	B ₄	A ₁₆	B ₂	S ₄	
Thursday	...	S ₂	A ₈	B ₆	A ₈	S ₂	A ₄	
Friday	...	B ₂	A ₈	B ₆	A ₈	S ₂	A ₄	
Saturday	...	B ₁₀	S ₄	B ₄	A ₄	M ₂	S ₆	

Month :—JAISTA AND ASHAR.

During Day.

Sunday	...	S ₄	A ₆	B ₆	A ₆	B ₄	M ₂	S ₂
Monday	...	B ₈	A ₄	S ₆	B ₈	S ₄		
Tuesday	...	A ₆	S ₄	A ₆	B ₆	M ₂	A ₂	M ₂
Wednesday	...	S ₂	B ₄	A ₈	B ₆	A ₈	S ₂	
Thursday	...	M ₂	S ₂					
Friday	...	S ₂	M ₂	B ₆	M ₂	S ₄	A ₆	B ₄
Saturday	...	M ₂	S ₂	B ₆	M ₆	S ₆	B ₂	A ₆

During Night.

Sunday	...	A ₄	S ₄	B ₄	A ₆	B ₈	S ₄	
Monday	...	B ₈	A ₈	S ₄	A ₄	S ₂	M ₂	S ₂
Tuesday	...	A ₂	B ₄	M ₄	S ₄	B ₂	A ₆	S ₂
Wednesday	...	A ₁₀	S ₂	B ₄	A ₄	S ₁₀		
Thursday	...	S ₂	A ₆	S ₂	B ₄	S ₂	A ₆	S ₄
Friday	...	A ₆	S ₂	B ₄	S ₆	A ₆	S ₂	A ₄
Saturday	...	S ₂	A ₂	B ₈	S ₂	B ₆	S ₄	A ₆

N. B. —In the above Table the numbers signify “Dandas. One “Danda” is equal to two-fifths of an hour. The calculation is to begin from the dawn of the day.

हस्तिनी वज्रार्थी व्रतार्थी जप्तिर्वेदी वर्षिती शहि ।

कृष्णार्थी शिखीं लूटीं लुलं लबं लखं लखं शवः ॥

383. If a woman of the “Hastini” class conceives at the “Mohendra” time, she will give birth to a son who shall be mighty like a god.

वाल्ये पद्मिनी नारी गर्भं पने सुनीश्चर ।
तनया आवति तस्याः कुलसौभाग्यकारिणी ॥

384. If a "Padmini" woman conceives at a time known as "Baruni," she will bring forth a daughter who will bring fortune to her family.

वाल्ये हस्तिनी धनी गर्भं चेत् वापसिश्चर ।
हुखदां वनधां सूने लक्षादेवेन भापितव् ॥

385. It has been said by the Great God Mahadeva that if a "Hastini" woman conceives at the "Baruni" time, she will give birth to a daughter who shall be of lewd character.

चतुर्व्युषि पित्रिणी धनी गर्भं चेत् लुनिषुद्धव ।
आयने तनयस्य महादुखी न संशयः ॥

386. If a Chitrani woman conceives at an inauspicious time her son shall be very miserable.

वदुजा चित्रिणीकोव चुलतम्ब सुस्ती भवेत् ।
पहादुर्खी अवैत्याधि चतुर्ये आवति यदि ॥

387. What more should I tell you than to say that if a woman conceives at an auspicious moment, her child will be happy while if she conceives at an inauspicious time her child will be miserable.

Note :---The Hindu Astronomy says that during the 24 hours of the day all the twelve signs of

the zodiac are visible in the eastern horizon in succession beginning from the Ram or Aries. The time or duration for which each of these signs is visible is called "Lagna. As these signs are not equally visible from the different parts of the globe, so the "Lagnas" are also different in different places. According to the Hindu Astrology a man's happiness or misery depends mostly upon the Lagna of his birth.

सानाने च चतुर्थैऽक्षि शुक्र धनवी सुद्धयी ।
तद्विने जायने पुतो भवेद्यज्ञैपरावरः ॥

388. A woman becomes pure after bathing on the fourth day of her menses, and if she conceives on that day and gives birth to a son, that son shall be pious and religious.

पचमे रसवीं गच्छत् पवित्रि लोऽपि पुहृषः ।
तस्यायेत् जायने कन्या कुप्तला कुप्तनामिनी ॥

389. A lewd and wanton daughter shall be born a man takes bed with his wife on the fifth day of her menses.

पछे च रसवीं वक्षेत् फानिती वर्दि कामय ।
तत्पुनी जायते मित्र्युर्महाहरिद्व एव ति ॥

390. If any man enjoys his wife on the sixth day of her menses, his son shall be poor and beggar.

ग्राहणे रजीरचां वज्ञा करोति पुष्टवः ।
दर्शयन्तावता वज्ञा कर्मा दुष्कृती भवेत् ॥

391. If a man takes bed with his wife on the eleventh day of her menses, he shall get a daughter who will be pious and ornament to her family

पुष्टः लीडमि वज्ञा ग्राहणे आश्रिता उह ।
पुनः च वासने उत्तमादिनं विजितेच्छ्रयत् ॥

392. A man who takes bed with his wife on the twelfth day of her menses will beget a truthful and self-controlled son.

वैष्णवाद्युपज्ञानं हीर्षिपुष्टवाच्यमस्तु ।
खलति वक्ष्य लोकपि लभीद्वये चरित्वर ॥

393. He who takes bed with his wife on the thirteenth day of her menses shall beget a son who shall be long-lived, sinless, and devoted to the practices of a "Vaishnava".

Note :— "Vaishnava" means one who is an worshipper of "Vishnu" who is one of the Hindu Trinity and represents the preserving power of the Almighty. They practise abstinence in respect of strong drinks and animal food in general, and their religious doctrine consists in shewing mercy to all animal creation, and always extolling the name of Vishnu.

प्रथमा आवते कन्या लुदाधारा प्रियंगिका ।
सुप्रियवाहिनी ता हि उल्लेखयाः ॥

394. But if a daughter is born of such an enjoyment she shall be truthful, self-controlled, devoted to good works and practices, and always speaking sweet words to others.

पतुद्विषी लहान्याम यी गच्छे दृ दद्यन्ति नरः ।
जावने लग्नयज्ञम् लहासुखी विप्रज्ञः ॥

395. He who takes bed with his wife on the fourteenth day of her menses shall beget a son who will be very prudent and wealthy.

दक्षद्विषी लहान्याम जावते प्रथमः लुलः ।
लग्नया धर्माधीका च उद्या परिषद्यायणः ॥

396. He who takes bed with his wife on the fifteenth day of her menses shall beget sons who shall be superior, and daughters that shall be pious and devoted to her husband.

योऽप्त्वे जायते सुनी धर्मशीलो लहान्यामः ।
भावा चेवं विचार्याद्ये नारीसह लुलार्चन् ॥

397. The son that is begotten on the sixteenth day of the menses shall be noble and pious. Considering these things a man should take bed with his wife.

CHAPTER IX.

RESULT OF SUITABLE AND UNSUITABLE MATCHES

प्रदानीं वह ले द्विं शोधया कोष्ठसेतनम् ।
चयोध्यानिष्टनीव अत् कल्प साच्च दद्धु ॥

398. Tundi said -“Now tell me, Oh sage, about the results of suitable and unsuitable matches.

एष ग्रान् प्रवक्त्राजि वद् पृष्ठसि लाप्तु ।
लघि की गोपनं वास्ति तं लग्न एरमायः ॥

399. Nagarjun replied -“Oh Brahman, Now hear the answers of what you have asked. As you are a favourite disciple, I have nothing to hide from you.

CONDITIONS OF THE ISSUES OF THE SUITABLE MATCHES.

धनिनी रसाणी पश्चात् पश्चकात् यर्थिनी वहि ।
धर्मग्रीष्मं कुर्व लुटं छुटं छबं गयोदित्तम् ॥

400. I tell you for certain that if a Padmini woman conceives from a male of the *shasha* or Hare class, the son shall be pious.

अदि च जायते कन्या पतिपरावसा हि सां।
धर्मे नति सहा तस्मा जानीहि लापसेन्द्र ॥

401. If a daughter is born of such an union she shall be also pious and religious.

मुवं सुते महामाण नृगतश्चिकिषी अदि ।
हृपवान् धनवान् सोऽस्मी महार्दिवेनक्षापितन् ॥

402. A son that is born of a male of the Deer class and female of the Chittrani class shall be fine-looking and rich.

मृगतश्चिकिषीगमे तनया जायते अदि ।
विश्वाधरीसना सा हि हृपवतो प्रकौचित्वा ॥

403. If a daughter is born of a Deer class father, and *Chittrani* mother, she shall be beautiful like a *Bidyadhari*?

Note :—According to the Hindu Mythology, *Bidyadhari* is a class of heavenly nymphs famous for their beauty *par excellence*. They resemble the *Houri*s of the Mahomedan Paradise.

हृपसान् शङ्खनीगमे तनयो जायते अदि ।
महावला भवेद् ब्रह्मन् नहावाहुर्स्वहास्तिः ॥

404. A son that is born of a father of the Bull class and mother of the *Shankhini* class shall be very mighty, powerful and intelligent.

ताक्षिकी विनु विजेता सवया जावनि वहि ।

पर्सि अता लहाना भजनि दरपुकम् ॥

405. But if a daughter is born of a father of the Bull class and mother of the *Shankhini* class, she shall be cruel like a *Pakini*, and shall abandon her husband and enjoy other males.

Note :—According to the Hindu Mythology *Dakin* is a class of evil spirit who are very cruel and always prone to do evil to others.

त्रुणाद्विनी धरे जर्मि चैत् लादलेष्व ।

ग्रावनि रथवन्नसा लहानीता लहावनि ॥

406. The son that is born of an union of a Horse class of male with a female of the *Hastini* class shall be a mighty warrior.

चित्तोद्विद्वः कौडपि व विभिति द्वावायन ।

शूर्गले प्रस्तुति वापि लभिष्टिष्टी लहावनि ॥

407. That son shall be of fearless heart and shall never be afraid to enter into fire or water, or to repair to a desolate country inaccessible to others.

त्रुणाद्विनीजर्मि जावनि लभिष्टी वहि ।

सर्वेनात्मा ला द्वि पुरुषकालिष्टी लहा ॥

408. A daughter that is born of a father of the Horse class and mother of the *Hastini* class shall be always subject to her passions and desire co-habitation with males.

दृष्टिके दार्दी रहेहा; उसा पुरुषकीपात्र ।
स्वयंहर्षन्त्रीम जानिला तो प्रियकरता ॥

409. She shall be always tormented by her carnal desires, and her passions shall never be satiated by repeated enjoyment with the males.

दौल्यामा निपुणीपीय यहू यहू कम्बुजीर्वलहू ।
ज्ञानीया प्रियर्ण व्रहमपुरा गाँवुपर्वति ॥

410. Oh Brahman ! I have now done with the results of suitable union. Now you should hear about the results of the unsuitable unions.

RESULTS OF UNFITABLE UNIONS AND CHARACTERISTICS OF CHILDREN THAT ARE BORN OF SUCH UNIONS.

प्राचारात् उत्तिवी धारी गति परीष्वली रहेहू ।
जाप्ता रघुधन्वाजा; लक्ष्माहुकुर्पी चुर्च ॥

411. If a *Hastini* woman conceives from a male of the Hare class, her son shall be short-lived, and an weakling.

बन्धा राखी राहात् उत्तिवी प्राचारात् रहिद ।
उपवली उष्णदू तो तो देव तो पिरचीमिपी ॥

412. If a male of the Hare class begets a daughter in a *Hastini* woman, she shall be beautiful, but not long-lived.

अशुष्टेत् रसते ब्रह्मन् नहवारज्ञभाव्यथा।
जीर्णं श्रीर्षीं भवेत् खोऽपि पर्णासात्मियते धूवन् ॥

413. If a male of the Hare class indulges his passions with a *Hastini* woman, he shall be weak and emaciated, and die within six months.

बद्रना किञ्चिह्नोलेच अप्यदी द्वचिनी यथा ।
न हमा य हि सतुष्टा जानाहि तापसिचर ॥

Oh Great Sage! What more should I tell you than to say that the carnal desires of *Hastini* woman are never satiated by a male of the Hare class.

अशकान् शहिनी धन्ते लभेत् चेन् तापसिचर ।
नर्सा धार्मिकं पुत्रं कथितं शास्त्रकीविदैः ॥

415 It has been said by the learned that a son that is born of a union of a Hare-class male with a *Shankini* woman shall be pious and religious.

अशकान् शहिनी नारी लभते तवया चदि ।
लहा कांधलादुका ला भवेत्तरणीयिनी ॥

416. If a *Shankini* woman obtains a daughter by her union with a male of the Hare class, that daughter shall be long-lived but of very violent temper.

अशकाश्चितिणी नारी चदि गर्भवतो लवेत् ।
दृश्यते तनयं सूते त्वचायुर्वं सुनिधित्त ॥

417. If a *Chitrangi* woman conceives from a male of the Hare class and gives birth to a son, that son shall be well-behaved, but short-lived.

चूर्णमित्रायी जारी लक्ष्मी वसवा वर्द्धि ।
दुःखिनी रा यरिजी वा लक्ष्मी चूर्णभृत्या ॥

418. But if a *Chitrangi* woman gives birth to a daughter as a result of her union with a male of the Hare class, that daughter shall be miserable and the wife of an old husband.

चूर्णात् पश्चिमी जारी वर्णे घनी चुपीदर ।
वसवा वायने लक्ष्मी कल्पाना चुरुदुःखिना ॥

419. If a *Padmini* woman conceives from a male of the Deer class, and deliver a son, that son shall be physically strong, and both happiness and misery shall be his share in life.

चूर्णात् पश्चिमी जारी चक्री वसवा वर्द्धि ।
चतुर्वर्णा छतुर्वर्णा च विन्यु द्वार्धेनिनी ॥

420. But if a daughter is born of an union of a male of the Deer class with a *Funduki* woman, that daughter shall be wealthy and prosperous but not long-lived.

वर्णे वर्णे चूर्णात् चुरुदु वारुणारुणा ।
वसवा लक्ष्मी रा हि यश्वरा नूरयासिण ॥

421. If a *Hastini* woman conceives from a male of the Deer class and deliver a son, that son shall be cruel like a beast.

वाष्णवां जृगात्मैव वनवा आवते यदि ।
दुष्टा सा अवेत् ग्रजन् धुवन् एविदाक्षिणी ॥

422. If a daughter is born of a father of the Deer class and mother of the *Hastini* class, that daughter shall be surely of lewd character and murdereress of her husband.

जृगाज्जस्तिणी वारी लपवं प्रसूति यदि ।
दशाद्वचित्यगुणाद्विसंबुद्धः स अवेद धुवन् ॥

423. If a *Shankhini* woman conceives from a male of the Deer class and gives birth to a male child, that child shall be kind and benevolent.

अपवा वनवीं धूराण लुन्दरी चिन्तरक्षिणी ।
पुष्टिलतीं गुच्छलीं पूत्रं पीडितवद्यनी ॥

424. If a daughter is born of an union of a male of the Deer class with a woman of the *Shankhini* class that daughter shall be amiable, intelligent, well-qualified, and mother of many children.

हृष्णात् पश्चिनी पार छसते वनवां यदि ।
दुरावारी अवेत् कीर्ति प्रपवन् सुनिषुप्तम् ॥

425. If a *Padmini* woman conceives from a male

of the Bull class, the son that is born of such conception shall be addicted to foul deeds like a bull.

Note :—So far as the Hindu is concerned a Bull is notorious for its indiscriminate sexual intercourse with the females of the bovine species not even excepting its own mother. Hence when a man is likened to a bull, it means that he is incestuous.

पद्मिनी दृष्टवां ब्रह्मा प्रसूते वयवां यदि ।
कुम्भलक्ष्मिनी ता हि हुराचारस्त्रवना ॥

426. If a *Padmini* woman gives birth to a daughter as a result of her connection with a male of the Bull class, that daughter shall be addicted to foul deeds and disgrace to her family.

ब्रह्मास्त्रिनी धारी घर्णे हुरा लुग्नीश्वर ।
तवयच्चेत् प्रसूते ता पात्र तस्य वशापि ते ॥

427. Oh Great Sage ! I am now going to tell you about the son that may be born of a father of the Bull class and mother of the *Hasiini* class.

सहास्त्री संवेद युलो वहायीद्वयः लृगः ।
धीज्ञने तेज ली ब्रह्मा अस्त्रिया वायवाशिषः ॥

428. Oh Brahman ! Such a son shall be very mighty and powerful and shall oppress his neighbours.

दद्वा या धायते ब्रह्मा वृपथात् गारणीहर्त ।
भगते ता बहासान युक्तायां धर्मे धर्म ॥

429. The daughter that is begotten by a male of the Bull class in a woman of the *Hastini* class shall enjoy hundreds of males, that is, shall be inordinately passionate.

हृष्णाचित्रीयो यारी जलते लगवं यदि ।
अप्याष्टे उर्ध्वं लल लब्धं सत्यं न संशयः ॥

430 Oh Brahman ! The son that is conceived by a *Chitrangi* woman from a male of the bull class shall surely die premature death.

वृष्णा आवर्ण ब्रह्मण् चित्रिणी जठरे हृष्ण ।
वर्जित्वा च ता पत्ना पित्रासु अविष्टि ॥

431. A daughter that is conceived by *Chitrangi* woman from a male of the Bull class shall die in the womb.

वृष्णवी दक्षिणी धर्मे त्रुट्याद् जठरे यदि ।
ता यस्तत्त्वा आवर्ण वृष्णुका न लंघनः ॥

as a result of her union with a male of the Horse class shall be devoid of Sexual power.

यदि आम्बुद्धीन लगवं लगते हि ता ।
पित्रहृष्टी लवेत् सीधि वृष्णिगी य संशयः ॥

433. If by chance *Padmini* woman concieves

son from a male of the Horse class, that son miserable for life, and subject to pthisis.

कन्या चेत् जायते वस्त्रां इहु हि तापसेवर ।
धर्मप्रशाश्ना साध्वीं कदा शुद्धतिर्संवेद् ॥

434. But, Oh great sage, if a daughter is born of such an union that daughter shall be pious, innocent and devoted to her husband.

NOTE—The whole of the Sanskrit literature is full of the praises of a (Shaddwi) woman which she really deserves. The definition of a (Shaddwi) woman given as follows :

आर्तार्द्धं सुदिका छष्टे ग्रीष्मे लखिनाहशा ।
लगे लियो या पल्लो साध्वीजो या दतिव्रता ॥

that is, a woman who suffers when her husband suffers—becomes cheerful when her husband is cheerful—languishes when her husband is far off, and dies when her husband dies is known to be a *Shaddwi* woman. This ideal picture of a Hindu wife reminds us of the domestic happiness enjoyed by the ancient Hindus, and lament for the good olden days when everything was peace and serenity.

अश्वतश्चिन्नी नारी तवयं लभते वदि ।
अचिरान् लियों सोऽपि सत्यं सत्यं न संशयः ॥

435. I tell you for certain that a son that is born

of a union of *Chittarani* woman with a male of the Horse class shall die in a very short time.

यद्यपि तनया जाता दृश्यते वापसेश्वर ।

एकनिना भवेत् सा हि अंतर्वर्णा न संशयः ॥

436. O great Sage ! The daughter that is born of such an union shall be one-eyed and of white colour.

NOTE :—Manifestly by the white colour the Sage refers to a disease known as White Leprosy.

ग्रसूते तनयं ब्रह्मन् शङ्खिनी इदणी चदि ।

तुरगात् सा हि पुत्रः च्यात् जन्माक्षी दुर्लभोऽपि च ॥

437. The son that is born of an union of *Shankhini* woman with a male of the Horse class shall be weak and born-blind.

तनया जायते तस्मां चदि सा परिचातिनी ।

सूक्ष्मा वा च लहाभाग लहादेवेन भाषितम् ॥

438. The daughter that is born of such an union shall be a lewd and murdereress of her husband, or a dumb. This has been said by the Great God *Mohadeva* himself.

यत् पृष्ठं से पुरा ब्रह्मन् क्षधितं तव सन्निधौ ।

किसमात् कीर्त्यिष्यालि श्रीतुः क्षिं कौतुकं तव ॥

439. Oh *Brahman* ! I have now answered question that were asked by you. On what other subjects do you like to hear ?

CHAPTER X.

DESCRIPTION OF BEDS SUITABLE FOR OR LIKED BY DIFFERENT CLASSES OF WOMAN.

धन्योऽस्मि ज्ञवपुण्योऽस्मि लक्ष्मसाहात् सुनीश्वर ।
श्रुता लक्ष्मनाखुजात् रक्षिशास्त्रालक्षुचमल् ॥

440. O Sage ! How blessed I am to hear about
the Sexual Science by your grace.

नारीणां श्वरं श्रीहुसिञ्चानि तव दान्यवद् ।
येषु श्वाना नार्येष्व प्राप्तु चन्ति लक्षासुखम् ॥

441. Now I like to hear about the beds of the
different classes of woman, that is, I wish to hear
what kind of bed is pleasing to what class of female.

DESCRIPTION OF THE BED LIKED BY PADMINI.

परिणी सुन्दरी नारी नारीपु ग्राहानाङ्गना ।
कौमलाङ्गी नारी नार्ति युवती परिणी उला ॥

442. Of all the four classes of females *Padmini*
is the best and the most beautiful. No other woman
has such a soft body as she has.

वत्मदृशं नार्ति कौमलं श्वरं सुवनचये ।
श्वरने वेदनाम् सा हि प्राप्तीति यत्र तत्र च ॥

443. No bed can be found in the world so as the body of the *Padmini*; hence she feels a kind of pain (uneasiness) on whatever (soft) bed she may lie down.

दुसुजरवनि वा दि निर्जने पुणकाननि ।

ग्रीते वहि लक्षण लुखं किञ्चिद्वापस्ति ॥

444. She may feel a little pleasure if she can lie down on a bed of flower in some solitary place.

लाक्षणी लक्षणा लक्षण् दुषिका नीलालुब्धवल् ।
दक्षं पीपुपदन्तेय चन्दनं छासुलं लधा ॥

दुखं दुखीय लक्षणं द्युवनं चन्दवालिवल् ।
श्री ते वहि शुभा नारी परलं लुखलाभूनि ॥

445. She is glad if she can lie down on a bed made of soft flowers such as *Malati*, *Mallika*, *Juttika*, *Blue lotus*, Red lotus, and Sandal flower bed if that bed be again sprinkled over with Sweet Scents.

प्रसि ते द्युषिकं लक्षण् द्युषिकी द्युवनं दुखल् ।
चित्रावी वल शायिक लक्षु घ लक्षावते ॥

446. I have now described to you the suitable bed of a *Padmini* woman. Now let me tell you about the bed of a *Chittrani* woman.

**DESCRIPTION OF THE SUITABLE BED OF A
CHITTRANI WOMAN.**

कार्यालयविन ब्रह्मन् गवाच्चनामीपिति ।
गवने चिकाणी भिति पिचरज्जनसेवनं ॥

447. To please a *Chittreni* woman a bed should be well stuffed with cotton and sprinkled over with Sweet Scents.

बहुता विलिहीक्षीय घटिनी घटनं गद ।
उलिनीगवन् वस्ति गायत्री जाग्रुष्टि ॥

448. Oh Sage ! What is the necessity of dilating more on the subject. Now let me describe to you in order the Suitable bed of a *Shankhini* and that of a *Hastini*.

DESCRIPTION OF THE BED OF A SHANKHINI.

कार्यालयवाद्यु दुर्गवूर्ण खटिकोपरि ।
गवां विलीर्यं जो ब्रह्मन् गविन घटिनी शुभा ॥

449. A *Shankhi* woman is highly pleased if she can lie down on a White and spacious bed made of good cushion well stuffed with cotton and spread over a bed-stead.

दुर्गपीवगिलं ब्रह्मन् घटिनी गवव रवेत् ।
बोलघच्छुभावं वापि जाग्रत्वेव धापिक्षम् ॥

450. The great god Mohadeva has said that the bed of a *Shankhini* woman should be soft high and white like the milk.

धनि के लखिकं लक्षणं शुद्धिती शब्दं गुप्तं ।
उत्तिनीश्वरं एवं रसु लाप्तं ग्रन् ॥

451. Oh Brahman ! I have done with the description of *Shankhini* bed. Now tell me about the bed of a *Hastini* woman.

DESCRIPTION OF THE BED OF A HASTINI.

मुष्पद्या जलालयं उत्तिनी ऐव गोपते ।
क्षार्धांशुलभ्या चायि च लक्षादित्तप्रसिद्धो ।

452. Neither a bed of flower, nor a bed of cotton-stuffed cushion pleases the heart of a *Hastini* woman.

षट्पद्या जलाश्रितं श्रीमि देवं पाराङ्गमा ।
गोपित्तिनीजह्यं लक्षा निवन् पदिवा उत् ॥

453. She is pleased if she can lie down on earth always in company of her husband.

पूनि ते लखिकं विश्व जारीपद्या निष्ठुरज् ।
पितृपत्ने पपत्तानि चोहुं पितृपत्निपाल्पति ।

454. O Brahman ! I have now told you about the beds of the different classes of women. On what other subject do you like to hear ? What more should I tell you.

CHAPTER XI.

MEANS OF PLEASING DIFFERENT CLASS OF WOMAN.

सुः स्त्रियः शुक्राः ।

वस्त्रोनुजर्जिष्ठाजि लक्ष्या कपयस्त्र लद् ॥

455. Tundi Said—Oh Brahman ! Now I wish to hear about the means by which the different classes of women are pleased. Kindly tell me about them.

वहिवं वयतं शुक्रा चलत्वारी लाक्ष्मी लक्ष्मी ।
य लाक्ष्मी लक्ष्मीप्राप्त लाक्ष्मीर्णा शुक्रिष्टाधवल् ॥

456. Nagarjun replied—I am really surprised to hear of your words. Don't you know even how to please a woman ?

वाट्टी रत्नांशी शुच य पश्चात्ति धरतत्ति ।
विष्वेनाद्वया वाचा मीलिपूर्व्या शुष्टिति ॥

457. Oh sage ! Scarcely a woman is found in the world whose heart is not won by modest and pleasing words

लक्ष्मीलद् लक्ष्मीवः स्त्रियनु स्त्रियस्त्रियः ।
पिश्चित्त लक्ष्मीस्त्रिय श्रीतु' लौकुड्डल लक्ष्मी ॥

Tundi said—Oh noble Sage ! What you have said

is quite true but still there are women of different tastes, and I am curious to know how each of them is satisfied. Tell me elaborately about it.

ABOUT SATISFYING A PADMINI WOMAN.

दिव्याभरणदानेन तथा संधुरथा गिरा ।

लाहर वचवान् भुवा तोषयष्ट

459. Nagarjun Said—Be careful to please a *Padmini* woman by offering her beautiful ornaments and fine dresses, and caressing her with sweet words.

वालपांचि स्थितां काञ्च पञ्जिनौ सुखमास्थिताम् ।

धर्मगर्भेण वाक्येन तोषयिष्यति सादरम् ॥

460. Please her by placing her comfortably on your left side, and fondly speaking to her words of religious import.

नारीनिन्दा न कर्त्त्वा पञ्जिनौसन्निधौ सुने ।

सनुषा सा भवेत्तस्मात् चलं सलं न संशयः ॥

461. No woman should be vilified in her presence I tell you for certain that these will satisfy her.

ABOUT SATISFYING A CHITTRANI WOMAN.

चित्रिणी येन प्रीता खाचत् शृणु नरपुष्टव ।

भुवा ज्ञाता विचार्यार्थं कार्यकाले करिष्यसि ॥

462. Nagarjun said—Oh noble man ! Now

hear how a *Chittarati* woman is pleased. First hear, then learn, and then be wise to act deliberately in time of need.

मिष्टार्पेन यक्षरैष चाष्टाय दीनैदिवं च ।
सिहिप्रिद्वुलचे दक्षा दोषपिष्ठि चाष्टाय ॥

463. Place a *Chittarati* woman fondly on your lap ;—tell her affectionate words and pleasing stories, and thus she shall be pleased.

देष पशुपिप लीक जाष्टाप्त्तुवयन् ।
वरप लाष्टुर्वैष तित्तदाप्तिवेष ॥

464. To win her heart give her various ornaments and dresses, and different things of enjoyment.

ABOUT SATISFYING A SHANKHINI WOMAN.

जपुना चर वह्नापि पतिकी देष मुष्टिः ।
व च मुष्टिः वा चर्मै पतिकी पिकिकी दधा ॥

465. Nagayjuna said :—"Oh Brahma ! Now hear about the means of satisfying a *Shankhini* woman. She is the best of all women. She is a pleasure-giver. She is superior to a *Pacchini* or a *Chittarati* woman.

वा शिविति चो चर्मै पतिकी भिष्टिवयन् ।
मुष्टापि पिपिधापि गिहित्तदाप्तिवय ॥

466. *Shankhini* woman is satisfied if she can get jewelleries and ornaments superior to those of others.

अङ्गस्थिताच्च तां नारीप्रीतिसम्भाषणै च ।
सर्वदा सादरं ब्रह्मन् तोषयिष्यति मानवः ॥

467. Placed on the lap she should be always fonded with pleasing and affectionate words.

ABOUT PLEASING A HASTINI WOMAN

हस्तिनी दमणौ ब्रह्मन् येन सन्तीषयिष्यति ।
क्राययिष्यानि तस्मै श्वरीभूतावधारय ॥

468. Now hear me patiently to tell you about the means that are to be adopted to please a *Hastini* woman.

वस्त्रे वर्णे सूजणै वर्द्धिरक्षेवर्णं तापसिश्वर ।
प्रगायसापणैनैव तुष्यति वारगाङ्गाना ॥

469. A *Hastini* woman is never to be satisfied with clothes, ornaments, jewelleries or amorous talks.

भीजनानि विपुलानि लीनांसादिकानि च
तस्मे देवानि भी विप्र तदा सा परितुष्यति ॥

470. To please her mind, ample quantity of fish and meat is to be given to her as food.

उत्तरङ्गं स्ततं पुंसां वाञ्छति क्रूरचारिणी ।
तेन सा सुप्रीता विप्र सदा प्रफुल्लमानसीः ॥

471. Wicked as she is, she always desires the embrace of a male, and is cheerful and pleased if she can only get that.

रमते पुरुषैः सार्जं यदि दुश्य दिवानिश्म् ।
वदा सा प्रीतिमाप्नीति सत्यं सत्यं चदासि ते ॥

472. I tell you for certain that she is pleased and satisfied if she can have intercourse with a male all day and night.

इति ते कथितं विप्र यत् पृष्ठं तापसेश्वर ।
शुल्वा चैवं विचार्याध रतिशास्त्रे ज्ञानी भव ॥

473. Oh Great Sage ! Now I have given answer to all of your questions. Just think over the matter yourself and be an expert in the Science of Love.

FINISH.

Science of Life.

PART II.

**HINDU SYSTEM
OF
PALMISTRY.**

*Translated into English from original
Sanskrit text.*

—:o:—

All Rights Reserved.

1909.

INTRODUCTION.

—:o:—

PALMISTRY is the Science that deals with the different signs and lines on the hands, and teaches us how we can read the present, the past and the future destiny of a man—his length of life—his happiness and misery—his weal and woe—his wealth and poverty—in short every event of his life by clearly looking at the signs, lines and marks on his hands. Though in the following Chapters we have tried our best to explain in a lucid manner the different indications made by different signs and lines still we must admit that unless a man very carefully studies the book by reference to different classes of hands, it would not be possible for him to read the signs quite correctly. In order to help the willing students of Palmistry, we have however illustrated the different signs and marks by various Diagrams and we believe that these Diagrams will be of great help to those who wish to study Pa'mistry at home.

CHAPTER I.

On looking at the human hand we find that it is mainly divided into three Parts, *viz.*—(1) the Fingers ; (2) the Palm ; and (3) the Wrist.

The fingers are five in number and named as follows—(1) the first or the Index Finger ; (2) the second or the Middle Finger ; (3) the third or the Ring Finger; (4) the fourth or the Little Finger ; and (5) the fifth finger or the thumb.

Each finger is again divided into three different parts, *viz.* (1) the first part or the part that contains the nail ; (2) the second or the middle part ; and (3) the third or the lower part.

In the Science of Palmistry the fingers are again divided into seven different classes according to their shape, size, and construction. They are as follows :—
(1) Pointed ; (2) Square ; (3) Spatulate ; (4) Elementary;
(5) Conic ; (6) Philosophical ; (7) Mixed.

Different features and indications of the different classes of fingers are as follows:—

1. In case of the Pointed fingers the Palm is middle sized, the fingers are straight, the Thumb short and beautiful, and the first part of the finger gradually pointed and tapering.

Such hands indicate that the man is a lover of beauty, impartial, possessed of knowledge and readiness of mind, but very much given up to imagination. Sometimes his strong imagination makes him unable

to grasp the realities of the world, and at times he is seen to be possessed of the power of fore-telling. His heart is full of piety and pathos, and he can compose pathetic songs.

2. In case of square fingers the thumb is generally big and its third part fleshy, the Palm middle-sized and hard, and the first Parts or the nailed parts of the fingers square.

Such hands indicate that the man is quiet in temper, inquisitive, possessed of keen intelligence, and fond of learning and good manners. Such men are good politicians; can easily master science and Philosophy; do many things at a time and feel pride for doing so.

3. In case of spatulate fingers the first or the nailed parts of the fingers are more thick and big than the other parts.

Such hands indicate that the man is laborious, patient, prompt, resolute even to obstinacy, lover of freedom and pleasure. Men with such hands are generally fond of physical culture, democratic government, and trade. They also shew their skill in mechanical works.

4. In case of Elementary fingers the Palm is generally bigger than the fingers:—the fingers are short, thick, and hard; nails short; the Thumb short and crooked.

Such hands indicate that the man is indiscreet, wayward, and possessed of inferior intelligence. Men with such hands earn their livelihood by physical

labour. They are generally illiterate or have very little learning.

5. In case of conic fingers, the third part of the fingers are generally thick and big, and the nailed part is generally pointed and tapering.

Such hands indicate that the man is sensuous, selfish, generally idle, and a lover of pleasure, beauty, and fame. He is devoid of high mental and spiritual power, talks much, loves liberty, cares very little for others' opinion, and becomes vain. At times he is very hopeful, while at other times he gives up all hopes. He does not like to submit to others orders, and thinks very lightly of the worldly happiness.

6. In case of Philosophic fingers the Palm is generally big and well-developed; the finger-joints are fully developed; the fingers are long, and being conical in the middle are square-shaped at the end.

Such hands indicate that the man is wise and seeks after truth. Men with such hand engage themselves in the Study of Mental and Moral Philosophy and Experimental Sciences. They always find out truth, distinguish between right and wrong, and spend much time in seeking after spiritual truth.

7. Mixed fingers mean that the end of the different fingers are different in shape, that is, some are tapering, some conic, some spatulate &c.

Such fingers indicate that the man has versatile capacities, shows skill in different employments, and enquires after many things.

CHAPTER II.

DIFFERENT PLACES, LINES, AND SIGNS ON THE PALM.

In the Science of Palmistry different Places on the Palms are assigned to different Planets, and different indications are made by these places according as they are high, low, and even. We now give below the details of them.—

1. Mount or place of Jupiter:—The place that lies just below the index or fore finger.

If this place is of ordinary height it indicates that the man is ambitious, fond of pleasure and beauty and imaginative, and hankers after fame.

If this place is very high, the man is proud, self-conceited, irregular in life, and willing to exercise authorities over others; but if the Mount of Jupiter be low it indicates that the man is selfish, idle, impious, low-minded, and destitute of self-respect.

2. The Mount of Saturn—The portion of the Palm that lies just below the middle finger.

If this place is high the man becomes timid, strong, silent, and fond of seclusion and music, and adherent to agriculture. He becomes self-conceited, and expresses unwillingness to marriage. But if this place is low, it indicates that the man is low-minded and unfortunate. He has a tendency for suicide.

3. The Mount of Sun or the place of Apollo—That

portion of the Palm which lies just below the Ring-Finger.

If the place of the sun is high, the man becomes an expert in Arts, Literature, Music and Painting. He can invent new things, and imitate others. He becomes fickle-minded, but kind and noblehearted, and of beauty. But if the place of the sun is very high the man becomes avaricious, spendthrift, foppish, cruel, indiscreet, fickle, and mentally weak; and always given to evil thinkings; while if this place is low, the man becomes idle and unwilling to acquire knowledge.

4. Mount of Mercury—That portion of the Palm which lies just below the Little-Finger.

Ordinary height of this place indicates that the man is intelligent, brave, eloquent, laborious, fickle, fond of trade, able to invent, traveller and seeker of mysteries. He loves to play with children, and marries early. But if the Place of Mercury is very high, the man is a liar, treacherous, cheat, jocose, crooked, and fool; while the lowness of the place indicates want of energy and knowledge of the man.

5. Mount of Mars.—Two Places are assigned to this Planet. The first lies below the place of Mercury, and the second below that of Jupiter.

If the first place of Mars is high the man becomes quiet in temper and dependent on God. He forbears to do wrong things; but if the second place is high, the man becomes brave, and possessed of ready wit and martial spirit, while if both the places are

equally high the man becomes hot-tempered, cruel, indiscreet, blood-thirsty, lewd, and talkative. If the place of Mars is very high, it indicates possession of landed-property while the lowness of the place indicates the contrary of it.

6. Mount of Moon—That portion of the Palm which lies under the first place of Mars and terminates on the wrist.

If this place is ordinarily high, it indicates that the man is pensive, morose, imaginative, idle, fickle-minded, fond of improving the arts of music and given up to the seeking of truth about self. If the place of moon is low, it indicates that the man cannot think and settle his mind ; while if this place is very high and spacious, and forms an angle with the wrist, the man becomes very much thoughtful.

7. Mount of Venus—That Portion of the Palm which lies below the second Place of Mars and above the wrist, and encircled by the Line of Life.

If this Place is high, the man becomes fond and admirer of beauty, music, pleasure, generosity, and goodness of others. He dislikes quarrel, seeks pleasure and is naturally gifted with a power for drawing, poetry and singing. But if this place is very high, the man becomes lewd, shameless, incontinent, amorous in talking, fickle and proud ; while if this place is low, it indicates that the man is selfish, idle, and incapable of following any art.

We wish now to give below the names and short

descriptions of the main lines that are visible on the Palm :—

1. Line of Life.

It rises from the wrist, goes round the root of the Thumb encircling the place of Venus, and terminates between the thumb and the first finger.

2. The Heart Line.

The line that rises from below the Place of Jupiter i.e. below or near the root of the first finger and extends to the root of the little finger below the place of Mercury.

3. The Head Line.

i.e. the line that rises at the commencement of the Life Line, and crossing the Palm slantingly terminates at the Mount of Moon.

4. The Fortune Line.

The line that rises from or near the wrist and proceeds upwards towards the place of Saturn. This line is also called the Line of Saturn.

5. The Health Line.

The Line that rises from the wrist near or on the lower end of the Lifeline and proceeds onwards and terminates in the the Mount of Mercury.

6. Via Lasciva.

The line which runs Parallel to the Line of Health, and reaches the Mount of Mercury.

7. Girdle of Venus.

The line that rises from the Mount of Jupiter, and runs in a semi-circular way towards the Mount of Mercury.

8. Bracelets of Life.

The lines that are visible round the wrist.

We now wish to mention the names of different signs that are visible on the Palm. They are as follows:—1. The Star. 2. The Square. 3. The Spot. 4. The Circle. 5. The Island. 6. The Triahgle. 7. The Cross. 8. The Grille.

Triangle of the Hand.

The space enclosed by the three lines *viz.* the line of life, the line of head and the line of health.

Quadrangle of the Hand.

The space bounded by the lines of head, heart, fortune and health.

CHAPTER III.

Signs of Diligence.

(1) Elevation of the places of Jupiter and Mars, Extension of the Head Line to the end of the hand, and the little finger as high as the middle of the first joint of the third finger. (2) When the Fortune Line from the place of the Mars. (Dig. 2, fig. 4, 5, Dig. 3, fig. 1).

Signs of Mental Diligence.

When the heads of the fingers are flat, Palms soft, some lines extend from the third to the first joint of the third finger, the man becomes mentally very diligent. (Dig. 3, fig. 2.)

Signs of spendthriftiness.

If the first parts, that is, the parts containing the nails of the fingers be crooked, the man is sure to be a spendthrift.

Signs of Poverty.

(1) When the Bracelet lines round the wrist are indistinct and broken. (2) The formation of a cross mark by two curved lines in the Triangle of the hand. (3) A sign of grille and a star mark on the place of Saturn. (4) Fortune Line looking like a chain. (5) The sign of

SCIENCE OF LIFE.

a semi-circle in the third part of the fourth finger. (6) two or three lines rising from the wrist and joining the Health Line after crossing the place of moon. (7) One straight line rising from the Head Line and joining a sign of cross in the place of Jupiter. (8) The place of Mercury very low, and presence of a cross-sign in the end of the Life Line. (9) One straight line rising from the place of Venus, and touching the Head Line after crossing the Life Line. (10) Small branch lines starting downwards from the Life Line. Diag 4. Signs 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Poverty due to strangers.

A sign of cross in the place of Mars.

Life-long Poverty.

(1) Fortune Line looking like a chain and some small lines cutting the Life Line and the Fortune Line. (2) The Fortune Line broken or curved from the beginning to the end, and some straight lines extending after cutting the Fortune Line and the Heart Line. (3) The Fortune Line rising from the wrist, passing through the place of Saturn, and extending to the third joint of the Middle finger. (4) The first angle of the Triangle of the Hand low and placed near the Mount of Mars. Dig. 4, Sign. 4, 9. Dig. 2, Sign. 3, 7, Dig. 5, Signs. 1, 2, 3, 4.

Poverty caused by Relatives.

Signs of cross or Star in the place of Venus indi-

cates poverty due to Relatives;—If again one of the branch lines of the cross-sign touches the Life Line the intensity of poverty becomes too much.

Dig. 5. Signs. 5, 6.

Temporary Poverty.

If the Bracelet Lines round the wrist be indistinct and broken in many places the man suffers from want from time to time throughout his whole life.

Dig. 5, Sign 7.

Poverty due to woman.

- (1) A straight line rising from the place of Venus, and cutting both the Life Line and the Fortune Line.
- (2) A sign of circle in the place of Mars.

Dig. 6, Sign 1, 2.

Loss of money due to family quarrel.

Fine lines rising from the place of Venus and entering into the place of Mars after cutting the Line of Life. Dig. 6, Sign. 3.

Loss of money due to bad character.

- (1) Presence of grille signs in the place of Venus.
- (2) Heart Line indistinct, and the Head Line rising from below the place of Saturn and reaching the place of Mars. (3) The Line of Fortune rising from the place of Moon and reaching near the Head Line.

Dig. 6, Sign. 6, 7.

Sudden loss of money.

(1) Sign of cross in the place of Mercury, and one branch of the cross-sign joining the Heart Line. (2) Presence of a black mole on the palm. Dig. 6, Sign 4 5.

Gain of wealth by marriage.

Sign of a cross or a Star in the place of the Jupiter indicates that the man will gain wealth by marriage.

Dig. 8, Sign. 8, 9.

Sudden gain of wealth.

(1) White tiny spots below the place of saturn and above the Head Line. (2) Sign of cross on any one of the Bracelet Lines round the wrist. (3) One Straight Line branching off the Line of Fortune, and reaching the place of Sun. Dig. 7, Sign. 1, 2.

Avariciousness.

(1) If the Head Line be straight and goes to the side of the hand. (2) The square form of the fourth finger and the Head Line well marked. (3) The middle portion of the middle and the fourth fingers longer than the other portions and the quadrangle of the hand not spacious. (4) The place of Sun high and the Thumbs curved inwards. Dig. 7, Sign. 3.

Excessive Avariciousness.

(1) Absence of the Heart Line on the Pa'm. (2) The place of Murcury very high.

Wealth in old age.

A branch line rising from the Line of Life, passing through the place of Mars and extending to the place of Sun. Dig. 8, Sign. 1.

Affluence or sufficiency of money.

(1) The Sun Line distinctly marked in both the palms. (2) Signs of circles in the place of Sun on both the hands. (3) The Sun Line rising from the place of Venus and extending to the place of Sun.

Dig. 33, Signs. 4, 5.

Temporary Affluence.

Tiny lines rising from the Life Line and cutting the Head Line. Dig. 7. Sign. 4.

Gain of wealth by Legal Profession.

Line of Fortune rising from the wrist and reaching the place of Jupiter after cutting both the Heart Line and the Head Line. Dig. 8. Sign. 3.

Gain of wealth by chance.

One straight line rising from the Head Line and ending into the sign of Star in the place of Jupiter.

Dig. 9, Sign. 1.

Gain of wealth by the profession of an Actor.

One straight line rising from the Line of Fortune and extending to the place of Mercury. Dig. 9, Sign 2.

Gain of wealth by labour.

If the lines round the wrist be like a chain, straight, and unbroken.

Gain of wealth by Trade.

(1) Places of Mercury high in both the hands. (2) One branch line rising from the end of the Head Line and extending to the place of Mercury. (3) One branch from the Fortune Line reaching the place of Mercury. Dig. 9, Sign 3. Dig. 10, Sign 2.

Gain of Wealth by Priesthood.

If the Fortune Line rising from the place of Moon and cutting both the Head Line and the Heart Line, reaches the middle place between Mounts Saturn and Jupiter, and if also the Sun Line be conspicuous.

Dig. 9, Sign. 5.

Gain of wealth by War

If there be a sign of triangle in the place of Mars lying below that of Mercury. Dig. 9, Sign 6.

Gain of wealth by Eloquence.

(1) If there be a Triangle in the place of Mercury.
 (2) If a line rising from the Life Line reaches the place of Mercury. Dig. 9, Sign 3. 4.

Gain of Wealth in old age.

If on both the Palms the Line of Fortune distinctly

rises from the Head Line and is not cut by any other line. Dig. 10, Sign 1.

Gain of wealth by study of Literature.

- (1) A cross-sign near the first part of the first finger.
- (2) Places of Sun high and Sun Line well-marked in both the hands.
- (3) The Girdle of Venus distinct and well marked.
- (4) A Star sign in the place of Sun and some white spots on the Head Line lying below the place of Sun. Dig. 9, Sign 7. Dig. 10, Sign, 3-4.

Short Life.

If on both the palms the Head Line ends in the place of Saturn and does not cut the Fortune Line.

Sudden Prosperity.

- (1) A Star sign in the first part of the first finger.
 - (2) If the Fortune Line rises from the wrist and extends to the third part of the middle finger.
- Dig. 12, Sign 2. Dig. 13, Sign 1.

Easy Circumstances.

White spots on the Head Line lying below the place of Saturn.

Slothfulness or idleness.

- (1) Head Line short, place of Jupiter low, and places of Venus and Moon very high; or (2) Places

of Jupiter and Mars even, and palm soft, indicates that the man is idle.

High Position.

A man shall obtain a very high position if a straight line extends from the first to the third part of his little finger. Dig. 11, Sign 9.

Debts.

If the place of Mars lying by the side of the Fortune Line be low it indicates that the man shall be involved in debts.

Deceitfulness.

If the quadrangle of the hand be small and the place of the Moon high the man shall be deceitful.

Skill in all works.

If the place of Mercury be high, fingers square, and the thumb undeveloped, the man shall shew skill in all works.

Signs of a good artisan.

The end of the little finger broad, and the first part of the finger longer than other parts.

Readiness for work.

(1) Hardness of the palm and absence of the Health

Line on it, and fingers pointed ; (2) Places of Mars, Mercury and Jupiter high ; (3) Fortune Line rising from the place of Mars ; (4) Hardness of the palm, and other lines deeply marked in it. (5) Fingers broad at ends, and full of joints ; (6) Life Line and Head Line being separate from each other. Dig. 3, Signs 1. 3. 4.

Carelessness of all works.

Places of Jupiter, Saturn, Sun and Mercury undeveloped, and fingers jointless and gradually pointed.

Imprisonment.

If there be square signs in the places of Venus and Mars, the man shall suffer imprisonment.

Success in different works in life.

(1) If the Sun Line be well-marked in both the palms, the Sun's place be developed, and there be a circular sign on the Sun's place the man becomes successful in his attempts. (2) If a straight line rising from the Life Line reaches the place of Jupiter, and along with that the place of Jupiter be high the man will succeed in passing examinations, and in obtaining services under the State and in cities. If the place of Jupiter be very high, the man will succeed in trade of gold. (3) If a line rising from the Life Line goes to the place of Saturn, the man will succeed in trade of minerals, such as iron, coal &c. He will also earn money in trades of jute, grass, timber &c.,

or in a service in foreign countries. (4) If the above line goes to the place of Sun the man gains wealth suddenly or with the help of others. (5) If the said line goes to the place of Mercury the man becomes successful in trade and commerce.

Dig. 14, Signs 4, 5. Dig. 15, Signs 2, 3, 4, 5, 6, 7.

Obstacles to success in business.

(1) If the Life Line be cut by other small lines, and the Fortune Line be indistinct. (2) If the place of the Sun be crossed by numerous small lines. (3) If three or four Sun lines are visible on the place of the Sun.

Dig. 5, Sign. 2. Dig. 16 Sign. 4. Dig. 17. Sign 10.

Life of hard labour.

(1) The three Bracelet lines round the wrist looking like chains and (2) the Fortune Line rising from the Head Line and reaching the place of Saturn indicate that the man shall have to make hard labour throughout his whole life. Dig. 10, Sign. 1-1, Dig. 18, Signs 7.

Prosperity through self-acquired qualifications.

If on the palm of an hand the Fortune Line rises from the wrist and extends to the second part of the middle finger, it indicates that the man shall be prosperous by virtue of his self-acquired qualifications ; but if such lines be present on both the palms the result will be quite the reverse. Dig. 13, Sign 1.

Success in life with other's help.

- (1) Fortune Line rising from the wrist and extending to and touching the Head Line or the Heart Line.
- (2) A branch line rising from the head line, and going near to, but not touching the Heart Line. (3) The cross-sign in the square of the hand well-marked, and not cutting the Fortune line or Sun line.

Dig. 18. Sign. 1, 2, 3. 4.

Loss of Property or Insolvency in Trade.

- (1) If the Line of Fortune rising from the wrist reaches the Head Line. (2) Presence of large signs of island on the Line of Health. (3) When the Place of Sun is intersected by several lines.

Dig. 16. Sign 4. Dig. 21. Sign 10. Dig. 26 Sign 13.

Weak Intelligence.

- (1) The places of the Sun, the Venus, and Moon low on both the palms, and the Triangle of the hand unspacious and indistinctly marked. (2) The Line of Heart short and broad, the palm hard, and the fingers shaped like the trunk of an elephant. Or (3) the palm of the hand long, the fingers short, and the quadrangle of the hand intersected by many lines.

Dig. 21. Sign 14. Dig. 29. Sign 14.

Signs of Keen Intelligence.

Head Line distinctly marked, the place of Sun conspicuous, and the thumb long, indicate that the man very intelligent.

Good Fortune or Luck.

(1) If the Sun Line rises from the Line of Life. (2) If a straight line rising from the R. Line reaches the place of Jupiter, and a star-mark present at the end of it. (3) If the Line of Fortune or the Saturn Line rises from the wrist, goes up straight, and reaches the second part of the middle finger.

Dig. 9. Sign 1. Dig. 13. Sign 1. Dig. 33. Sign 4.

Signs of Ill-Luck.

(1) Presence of a star-mark below the place of Saturn. (2) The Line of Fortune undulated and looking like a chain. (3) The third part of the third finger having a half-moon sign. (4) Two or three, straight lines rising from the wrist, passing through the place of Moon, and reaching near the Line of Health.

Dig. 4. Sign 1. 4. 5. 6.

Good Luck by Travelling.

Presence of a cross-mark inside the Triangle of the hand and the place of Moon.

Signs indicating attainment of good name.

(1) The Sun Line well-marked on both the palms and unintersected by any other line. (2) Presence of a star-mark on the place of Jupiter.

Dig. 13. Sign 7. Dig. 29. Sign 12.

Attainment of good name by chance.

(1) The Line of Fortune well-marked on the palm and the presence of a Star mark in the place of the Sun. (2) Presence of two distinct parallel lines in the place of the Sun on both the palms, and those lines unintersected by any other line.

Dig. 9. Sign 7. Dig. 13 Signs 10. 11.

Signs of good Politicians.

Presence of sign of a triangle in the place of Mercury.

Lewdness.

(1) A few straight lines in the place of Venus intersected by some other straight lines. (2) Presence of a star-mark in the third part of the first finger. (3) Presence of a triangle-sign in the third part of the middle finger.

Oratory.

(1) The little finger pointed at the end, and having equal length with the third finger, and its first part longer than the other parts. (2) The place of Mercury well-developed, and the presence of a star-sign in the third part of the little finger. (3) The Head Line reaching the place of Moon, and the place of Jupiter well-developed. (4) Presence of a triangle-sign at the end of the Head Line.

Dig. 24. Sign 8. 9. 10. 11.

Signs of wisdom.

(1) Places of Mercury and Sun well-developed, and presence of a cross-mark at the end of the Line of Life. (2) The third angle of the triangle of the hand, that is, the angle at which the Health Line and the Life Line meets with one another, broad. (3) The triangle of the hand well-marked and having a rosy tinge. (4) Two or three stripes distinctly marked in the second and the third part of the little finger. (5) The little finger comparatively longer, and a straight line starting from the Head Line and reaching the place of Mercury.

Dig. 2 Sign 1. Dig. 13. Sign 14. Dig. 29. Sign 8. 10 11.

Power of good decision.

(1) The nails of the fingers small, the fingers and the palm equally long, the second part of the thumb well-developed and thick, and the middle finger devoid of all signs. (2) Presence of a triangle sign in the place of Moon, and second parts of all the fingers longer than the other parts. Dig 24. Sign 11.

Ready Power of Decision.

If the fingers are square-shaped, and equally long with the palm.

Attainment of wealth by Culture of Science.

(1) Presence of sign of a triangle or a white spot

below the place of Mercury, and above the Line of Head. (2) Presence of a straight line extending from the first to the third part of the little finger.

Dig. 28. Signs II, 12.

Signs that indicate Marriage.

(1) Presence of deep lines by the side of the hands in the place of Mercury. (2) Small narrow lines rising from the place of Venus and crossing the lines of Life, Head and Heart.

Dig. 26. Sign II, Dig. 28. Sign I.

Unhappy Marriage.

(1) Presence of a straight line extending from the place of Saturn to that of Venus where it is joined with sign of island. (2) Presence of small lines in the place of Saturn cross one another and the sign of a island on the line of marriage. These indicate that either of the pair becomes ill or mad, and a source of unhappiness to the other.

Dig. 28. Sign 2, 16.

Marriage with a Trader.

If a line rises from the place of Venus and reaches the place of Mercury after cutting the lines of Head and Heart, the female will be married with a trader.

Dig. 26. Sign II.

Breach of Marriage.

It indicates a breach of marriage if a straight line rising from the place of Venus, and mixing here with an island-sign cuts through the heart. Line and touches the Line of Heart, and at the end of it branches off. Dig. 30. Sign 12.

Death at the time of marriage.

If the line of marriage be broken in the middle it indicates death at the time of marriage.

Dig. 24, Sign, 13.

Marriage with an old man.

Presence of a straight line rising from the place of Venus and reaching the place of Saturn indicates marriage with an old husband. Dig. 28, Sign. 2.

Happy marriage.

(1) The line of Fortune rising from the place of Moon and touching the line of Heart. (2) Presence of a cross-sign in the place of Jupiter. Dig. 28. Signs. 4-5.

Signs indicating widowhood.

(1) If the line of marriage in the place of Mercury extends downwards and touches the line of Heart. (2) If a straight line rising from the place of Mercury cuts through the lines of Life, Head and Heart. (3) Presence of black moles on the line of marriage in the place of Mercury. Dig. 26, Sign. 6, 10, 11.

Signs of ill Health.

(1) If the Line of Life be dark, and in places broad, and in others thready, and if again the line be intersected by other small lines or if there be white spots on the Life line. (2) If there be a cross-sign at the end of the Line of Life, and the lines of Head and Heart be indistinctly marked. (3) If there be many small straight lines on the first parts of all the fingers. Dig. 5, Sign. 2. Dig. 20, Sign. 3. Dig. 26, Sign. 11.

Signs of Hereditary Illness.

Signs of island on the Line of Life. Dig. 24, Sign. 2.

Signs of good health.

(1) If the three lines on the wrist be well-marked. (2) If the palm be devoid of the Line of Health. (3) If the Line of Life be a little rose-coloured, narrow and situated all round the place of Venus. (4) If the second angle of the Triangle of hand, that is, the angle formed by the junction of the Head Line and the Heart Line, be distinct and spacious.

Dig. 13, Sign. 8, 6, 12.

Success in Arts.

If the second part of the third finger be longer than other parts, the man will be a successful artisan.

G. Tanners.

If the places of Jupiter and Venus be very high and

the fingers pointed at the end the man shall have good manners.

Love of Truth.

(1) If the first and the third fingers be square-shaped; (2) If the fingers be square-shaped, full of joints, and shaped like the trunk of an elephant in the end.

Gain of wealth with honour.

If a straight line rising from the Line of Life and cutting through both the Lines of Head and Heart reaches the place of Saturn or that of Jupiter the man would obtain wealth with honour. Dig. 15, Sign 3.

Worldly happiness and enjoyment.

If the Line of Fortune rises from the wrist, and end distinctly in the middle of the place of Jupiter.

Dig. 50, Sign. 2.

Good Fortune.

(1) If the Line of Fortune rises from the wrist and ends in the third part of the middle finger. (2) If a straight line rises from the Head Line and joins with a star-sign in the place of Jupiter, or if the Sun Line rises from the Line of Life and reaches the place of Sun.

Dig. 9. Sign. 1, Dig. 31, Sign. 14. Dig. 33, Sign. 4.

Good Fortune through the help of others.

If the Line of Fortune rises straight from the place of Moon, and reaches the place of Saturn.

Dig. 26, Sign. 14.

Good fortune at the latter end of life.

Presence of a cross-sign on any one of the line on the wrist.

Good fortune through hard labour.

If the lines on the wrist be straight and unbroken, and look like a chain. Dig. 18, Sign 7.

Love of a woman.

Presence of a line parallel to the Line of Life indicates that the female shall love the male and be attached to him. Dig. 32, Sign. 1, 2,

Danger through love to a woman.

If the sign of half-moon be present in the place of Moon, it indicates danger through the love to a woman.

Excess of love to a woman

—(Hen-pecked Husband)

(1) If a line descends downwards from the Line of Heart and reaches near the Line of Head (2) If a straight line rises from the place of Venus, reaches the place of Mars, and joins there with a star-mark, (3) If there be a sign of Star in the place of Venus.

Dig. 19, Sign. 9, 10 14.

Constancy of Love.

Presence of a few lines in the place of Venus and those lines not being intersected by other lines.

Dig. 30, Signs 10.

Resoluteness.

(1) If the Heart Line branches off and reaches the place of Jupiter (2) If the place of Mars be high, and Head Line long and thready. Dig. 30. Sign 2, 15.

Signs indicating Peace of mind during life.

If the Line of Fortune be distinct and reach the middle point between the places of Jupiter and Saturn.

Dig. 8, Sign. 3-3.

Keen Intelligence.

(1) Places of Mercury and Sun well-developed, and cross-sign the end of the Line of Life. (2) The third angle of the triangle of the hand spacious and well-marked, and the second parts of the fingers longer and more developed than the other parts. (3) Triangle of the hand spacious, clear, and rose-coloured. (4) Some well-marked straight lines on the third and second parts of the small finger. (5) The little finger somewhat longer and one branch of the Head Line reaching the Place of Mercury. Dig. 0, Sign 3. Dig. 21, Sign 5. Dig. 34 Sign 1.

Conjugal love and felicity.

The Place of Jupiter naturally developed and the sign of a cross on it. Dig. 13, Sign 7.

Want of Conjugal love and felicity.

(1) If a line rising from the Place of Venus, and cutting through the Head Line and Life Line meets the Line of Heart, and if there be a sign of Island at the beginning of the line. (2) If the end of this line branches off into different lines. (3) If the lines of marriage in the Place of Mercury have several branches or the sign of a triangle. Dig. 13, Sign 3, 4.

Long Life.

(1) The three Bracelet Lines well-marked, and the Lines of Health and Life lying separate from each other. (2) The Triangle of the Hand well-marked ; (3) Rosy tinge of the Line of Life and the existence of the same round the Place of Venus. (4) The Third angle of the Triangle of the hand well-marked and spacious and the Line of Health extending to the Place of Mercury. Dig. 13, Sign 5, 6, 8.

Misfortune.

If the lines of Life and Head mix with the Line of Heart. Dig. 22, Sign 1.

Misfortune owing to unknown person.

Existence of a Cross-mark in the Place of Mars.
Dig. 21. Sign. 9.

Misfortune owing to illness.

If the Lines of Life and Head mix with the Line of Heart. If this be present in one hand the man suffers from very serious illness ; but if it be present in both the hands the man dies of the said disease.

Dig. 22. Sign. 1.

Misfortune in Early Age.

Existence of some small Crossmarks in the beginning of Life Line and Fortune Line. Dig. 21. Sign 7.

Misfortune owing to women.

Star mark in the Place of Venus. Dig. 21. Sign. 8.

Gain of Wealth by Will.

(1) Some lines rising straight in the third part of the middle finger. (2) A small triangle on any one of the Bracelet Lines round the wrist. (3) Sign of a Cross on any one of the Bracelet Lines. (4) A line running parallel to the Head Line. (5) A deep line in the Place of the Sun. Dig. 22. Signs. 6. 7. 8. 9. 12.

Possessions and wealth.

(1) A straight line rising from the Line of Life and reaching the Place of Sun. (2) Existence of many straight lines in the Place of Sun and joined with a Star mark. (3) A line lying parallel to the Head Line. (4) The Sun Line well-marked in between the hands and some straight lines extending slantingly on the side of the first part of the thumb. (5) One straight line rising from the wrist and reaching the

Place of the Sun after cutting the Health Line. (6) The Sun line narrow, deep, straight, and uncut by any other line. (7) Many straight lines well-marked on the Place of Saturn or on the place of a Star mark in the Triangle of the Hand. (8) Existence of a Triangle in a Cross mark on the first Bracelet Line, and a Straight Line rising from the Head Line and reaching the Place of Jupiter. (9) One or some lines rising from the Line of Life and reaching the Place of Jupiter or that of the Sun after cutting the Head Line and Heart Line. Dig. 33. Sign 4; Dig. 22. Sign 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. Dig 23. Sign 2. 3. 4.

Learning.

(1) Places of Saturn and Sun elevated. (2) One straight line extending from the first to the third part of the third finger. (3) One or two lines rising in the first part of the middle finger and extending to the second part of it. Dig. 23. Signs 11. 19.

Skillfulness.

(1) Little finger shaped like the trunk of an elephant and containing many lines well-marked in it. (2) Head Line divided into branches, and Sun Line distinctly marked.

Dig. 24. Sign 11. 12. Dig. 25 Sign 12.

Gain of wealth by Inheritance.

(1) Triangle, Cross mark or Star mark on the wrist. (2) Some slanting lines on the third part of the middle finger. (3) A line running parallel to the Head Line. Dig. 25 Sign 12, 13. Dig. 22 Signs 7.8.9.

Children.

Small lines running downwards from the place below the root of the little finger and touching the Line of Marriage indicate the number of children. Out of them the well-marked lines indicate the number of sons, and less distinct lines indicate the number of daughters, and the broken lines indicate the death of the children. Dig. 24. Sign 5. 6.

Polygamy.

(1) One Grille mark in the Place of Venus and Star-mark in the third part of the first finger. (2) Some lines running parallel to the Heart Line in the Place of Mercury. Dig. 10. Sign 6. Dig. 21. Sign 2. 18.

Profession of Trader.

(1) Square shape of the Third finger in both the hands. (2) The second part of the Little finger longer and more developed than other parts.

Skill in Trade.

(1) If the Place of Mercury be high, and slope towards the Place of Sun. (2) If all the fingers be square-shaped, and the first part of the little finger be longer than the other parts.

Flourishing in Trade.

(1) One Straight Line rising from the wrist and reaching the Place of Mercury after cutting the Head Line and the Heart Line. (2) If the Head Line have branches and one of them reaches the Place of Mercury.

Dig. 25. Sign 1. Dig. 26 Sign 16.

CHAPTER IV.

Physiognomy.

In the previous chapter we have dealt with the different signs, marks, and lines on the palm, as well as with the different shapes and sizes of the hand and the fingers. In this chapter we wish to draw our readers' attention to the science of physiognomy which tries to discern human character and destiny by closely observing at differences of shapes, sizes and appearances of the different parts of the human body. But we repeat again that in order to obtain a correct and sound knowledge in these occult sciences a close and minute observation is indispensably necessary.

Face.

1. Fleshy face indicates that the man is liberal, discreet, luxurious, careful, faithful, and presumptuous, and he always fails to gain his end.
2. A round face denotes that the man is wise, of good understanding, and of merciless temper.
3. Round little face indicates that the man is weak and simple and possesses very bad memory.
4. Long face indicates that the man is righteous, injurious, luxurious and audacious.
5. Pale face indicates ill-health and spleenishness.
6. White, cold, and woman-like face denotes tender and effeminate temper.

Nose.

1. High nose indicates violent temper and a vain liar.
2. Long, hanging, and big nose indicates covetousness, simplicity of heart, wisdom and a tendency to scoff at others.
3. A nose of which the extremity is round indicates that the man is proud, credulous, faithful and vain. In case of a woman such a nose indicates unchastity and mischievous character.
4. Hairy nose indicates that the person is simple-hearted.
5. Round, long, good-looking nose indicates wisdom, prudence and chastity.
6. A nose of which all the parts are proportionately big indicates a merry and peaceable man.

Eyes.

1. Big and great eyes indicate that the man is slothful, bold, and a liar.
2. Hollow eyes shows a great mind but very suspicious.
3. Little eyes denote dull understanding and credulous mind,
4. Sharp and piercing eyes denote a secret and a lawless person.

Mouth.

1. Large and broad mouth denotes that the man is a liar, foolish, impudent but courageous, and a great babbler.

2. Thick lips indicate that the man is simple and credulous, and goes to excess in all things.

3. Little mouth denotes that the person is faithful, fearful, peaceable, and full of wisdom and learning.

4. Soft, small and thin lips indicate that the person is a good speaker, full of good understanding. Red coloured lips are good signs indicating virtue and prosperity.

5. If one lip be thicker than the other it indicates that the person has little power of comprehension and is a fool.

Ears.

1. Big, broad, and large ears indicate that the person is a simple and slothful man and has weak memory and understanding.

2. Little ears indicate a good understanding, and well-proportioned ears indicate that the person is wise, honest and courageous.

3. Long ears indicate that the person is bold, impudent, illiterate, and a glutton.

Chin.

1. Little chin denotes that the person is malicious.

2. Round and thin chin indicates pride and boldness, but want of manliness.

3. Long chin denotes that the person is discourteous, unable to keep anything secret, and always pretending discretion. In a woman it indicates angry temper.

4. Square chin denotes manliness, courage, and physical strength; while wrinkled chin denotes the reverse.

5. Crooked chin indicates that the person is treacherous, and at enmity with his neighbours and others.

Hairs.

1. Thick and soft hair denotes manliness, and cold and moist constitution.

2. Much hair indicates hot temper. Curled and black hairs are good signs and denotes heat.

3. Hairs that stand up like the prickles of a porcupine indicates that the person is fearful.

4. Smooth and plain hairs are signs of good understanding and gentleness.

5. Delicate and sparse hairs indicate that the person is subject to ill-ness.

Eyebrows.

1. Long hairs on the eye brows indicate simplicity of character yet not without mischief.

2. Folded eye-brows signify that the person is shameless, impudent, and envious.

3. Short and narrow eye-brows denote that the man good-natured, reasonable, but revengeful.

Beard.

1. Thin, soft beard indicates that the person is fearful, delicate, effeminate, and inconstant, but always favourite of the females.

2. Thick and handsome beard indicates good nature and reasonableness.
3. Men having no beards and little moustaches are generally ill-natured and bad persons.

Eye-brows and Eye-lids.

1. A man whose eye-brows are joined to each other and have long hairs on them is simple but not mischievous.
2. If the eyebrows are naturally folded the man becomes shameless, malicious, spiteful and prone to make promises.
3. Short and narrow eyebrows indicate that the man is simple, reasonable but is quarrelsome.
4. Short and small eye-lids indicate that the man is cruel, wise, secret and litigious.
5. When the eyelids are long and have long hairs on them the man becomes mean and rude.

Signs of Angry Disposition.

1. Body hot, rough, hairy and lean.
2. Complexion yellow.
3. Simple in speech.
4. Pulse hard and swift.
5. Body active and flexible.
6. Very thirsty.
7. Dreams are chiefly of yellow things and of fight and quarrel.
8. Spittle bitter.
Urine thin and of yellow colour.

Signs of Sanguine nature.

1. Body hot and moist, fat, soft and hairy.
2. Colour of the body fresh and lively.
3. Cheerful and flushy countenance.
4. Veins naturally inflamed and full.
5. Pulse soft, full and moist.
6. Urine red and thick.
7. Spittle sweet.
8. Habitually affable and pleasant.
9. Full of mirth and jest.
10. Dreams are chiefly of red and beautiful things and of revelry.

Signs of Melancholy Temperament.

1. Body cold in touch, dry, hard, thin and plain.
2. Colour of the body black and dull.
3. Spittle bitter.
4. Urine subtile and of a blue colour.
5. Pulse hard.
6. Cheerless and gloomy.
7. Of a cowardly disposition.
8. Dreams are principally of black things, of ghosts and dreadful things.
9. Earnestness in thinking and resolute adherance for gaining the end.

Signs of Phlegmatic Nature.

1. Body cold in touch, soft, fat and hairless.
2. Countenance naturally pale and white.
3. Urine white and thick.

4. Pulse soft and slow.
5. Not at all thirsty.
6. Dreams are chiefly of white things, of floods and accidents on the water.
7. Slow and lazy.
8. Sleep long and frequent.

Signs of genius.

1. Feet lean, but decent and tender.
2. Nails shinning, white, thin and smooth and a reddish colour.
3. Of an upright gait.
4. Fingers long, plain, and equally distant.
5. Hands plain and decent and of a moderate size.
6. Ligaments and arteries beautifully connected.
7. Shoulders plain and slender.
8. Neck decent and plain.
9. Bone of the throat perceptible and moving.
10. Back and ribs somewhat fleshy.
11. Of a middle voice and fluent tongue.
12. Teeth are of various sizes—some thin, some thick, some broad and some narrow.
13. Ears hollow and neatly curved.
14. Forehead broad and raised and somewhat rough.
15. Eyes not very big, but round and sparkling.
16. Face not very fat.
17. Head somewhat big.
18. Hairs curly, neither hard nor soft, and of a yellow colour.

19. Complexion white with a reddish tinge.
20. Flesh soft.
21. Body straight, neither tall nor short, neither lean nor fat.
22. Of a mild and generous disposition.

Signs of Dullness.

1. Body very big, long and fat.
2. Flesh hard.
3. Colour black.
4. Head either very big or very small, and full of hair.
5. Front part of the head hollow but the back round.
6. Face very big and fleshy.
7. Forehead large and round.
8. Ears small, hard, plain and erect.
9. Eyes dim and hollow.
10. Neck short and fat.
11. Bone of the throat not well-formed.
12. Loins, breast, arms and belly fleshy.
13. Thighs small.

Signs of Prudence.

1. Body small.
2. Head enlarged in the hind part.
3. Face fleshy.
4. Forehead large and square.
5. Eyes large and clear.
6. Nose beautiful.
7. Voice somewhat low.

8. Neck inclined to the right.
9. Breast and shoulders large.
10. Hands and fingers long.

Signs of Imprudence.

1. Body big and slope to the left.
2. Head hollow and circular.
3. Hairs are of red colour.
4. Face big and fleshy.
5. Eyes small, dim and reddish.
6. Ears long and erect.
7. Forehead small and high.
8. Mouth projecting.
9. Lips large and swelling.
10. Voice sharp.
11. Shoulders are full of hair.
12. Hands short.
13. Fingers short.
14. Very talkative and careless in gait.

Signs of Piety.

1. Face handsome.
2. Eyes big and handsome, clear and intelligent.
3. Aspect generous.
4. Voice neither high nor low.

Signs of Impious Nature.

1. Face odd-looking.
2. Ears long.
3. Eyes dry and swelling.

4. Mouth small.
5. Teeth long and strong.
6. Lower lip small and the upper lip projecting.
7. Voice small and nasal.
8. Neck twisted on one side.
9. Back bent.
10. Legs small and lean.
11. Feet crooked.

Signs of Generosity and Strength.

1. Body erect and straight.
2. Head somewhat big.
4. Forehead square.
5. Eyebrows crooked.
6. Nose oblique at the end.
7. Mouth big.
8. Chin full of hair.
9. Lips thin.
10. Voice high.
11. Neck large and straight.
12. Respiration frequent.
13. Breast large.
14. Shoulders large and broad.
15. When walking moves his shoulders and takes big steps.

Signs of Cowardice.

1. Body inclined and the hairs on it are soft.
2. Colour either white or black.

3. Head hollow.
4. Hair white or black.
5. Face gloomy.
6. Mouth small.
7. Respiration not frequent and weak.
8. Voice low and somewhat nasal.
9. Neck long and lean.
10. Breast narrow.
11. Hands short and lean.
12. Limbs small and lean.
13. The whole body showing signs of weakness.

Signs of Justness.

1. Body well-proportioned.
2. Forehead long and the temple extended.
3. Countenance solemn and grave.
4. Voice grave.
5. Eyes large and bright.
6. Colour of the hair either black or brown.

Signs of Unjustness.

1. Eyes dry and moving.
2. Aspect repulsive and terrible.

Signs of Reasonableness.

1. Voice slow and cautious.
2. Eyes moveable.
3. Disposition rather peevish.

Signs of Good Memory.

1. Upper parts of the body well-formed and fleshy.

2. Hinder part of the head projecting.
3. Brain dry.

Signs of Bad Memory.

1. Upper portion of the body small, fat and deformed.
2. Ears small.
3. Hinder portion of the head depressed.

Signs of a Liar.

1. Body bent and ill-formed.
2. Face fleshy.
3. Nose elevated in the middle.
4. Eyes are cheerful and filled with blue marks.
5. Eye-brows slope downwards.
6. Speech somewhat nasal.

Signs of Generosity.

1. Face fair and white.
2. Forehead large and gloomy.
3. Eyes cheerful but always prone to weep.

Signs of Envy.

1. Body small and slender.
2. Face smooth.
3. Eyes long, narrow and gloomy.
4. Voice sweet and agreeable.
5. Speech sharp.
6. Apparently cheerful.

Signs of a Covetous Man.

- Face and eyes small.
- Eyebrows sloping towards the nose.
- 3. Back ill-formed.
- 4. Shoulders ill-compacted.
- Fingers short ^{as if}
 king takes nasty steps.

Signs of Venereal Persons.

- 1. Head full of hair and rough.
 Hair straight, thick and black.
- 3. Eyes lustful, sunken and bright.
 eyelids always moving.

Signs of Faithfulness.

- 1. Forehead sloping.
- 2. Eyebrows contracted.
- 3. Eyes bright and somewhat of a dark colour.

Signs of Scepticism.

- 1. Head small and deformed.
- 2. Forehead filled with holes.
- 3. Eyes small dry, sunken, moveable and clear.

Signs of Pride.

- 1. Body straight.
- 2. Eyes bright, large and pointing upwards.
- 3. Eyebrows are like arches.
- 4. Voice shrill and clear.
- 5. Neck thick and long

6. Throat long.
7. Fingers long.

Signs of Intemperance.

1. Colour of the face deep yellow.
2. Mouth hollowed and not well-formed.
3. Eye large and piercing, somewhat moist and red.
4. Neck fat.
5. Belly large and projecting downwards.
6. Hands lean.
7. Space between the navel to the breast is larger than that from the breast to the throat.

Signs of Modesty.

1. Body stooping.
2. Motion slow.
3. Eyes dim and half-open.
4. Cheek sometimes flushy sometimes not.
5. Voice slow and grave.
6. Ears somewhat red.

Signs of Politeness.

1. Forehead smooth, fleshy and large.
2. Eyes bright and moist.
3. Voice agreeable.
4. Countenance cheerful.
5. Motion slow.

Signs of a Laborious Person.

1. Head small.
2. Face strong and lean.

3. Eyes moving.
4. Tongue quick.
5. Takes long steps in walking.

Signs of Idleness.

1. Forehead large.
2. Eyes moving slow.
Face fleshy.
4. Cheek blue.
5. Lower part of the nose thick
6. Body tender.
7. Walks slowly.
8. Large head.

Signs of Secretiveness.

1. Tongue slow.
2. Lips contracted.
3. Ears are of moderate size fitting closely to
the head.
4. Lower parts of the body larger than

Signs of hastiness.

1. Voice low and grave at the outset but high and
sharp in the end.
2. Teeth some large and closely joined, some
small and separate.

FINISH.

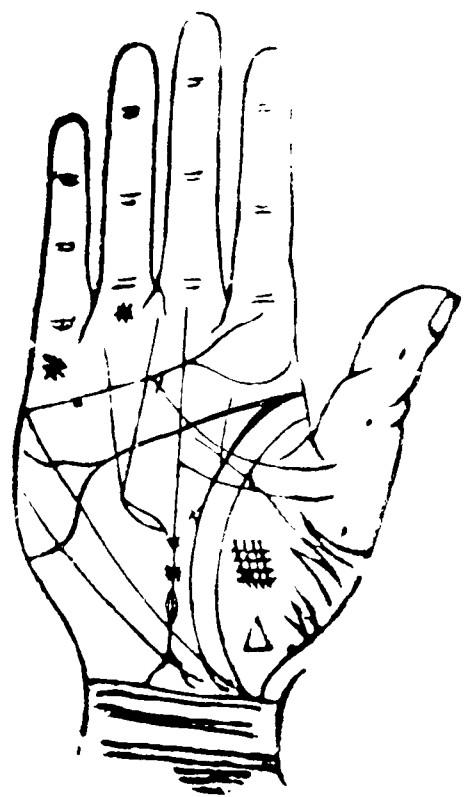


Diagram No. 1

SCIENCE OF LIFE.

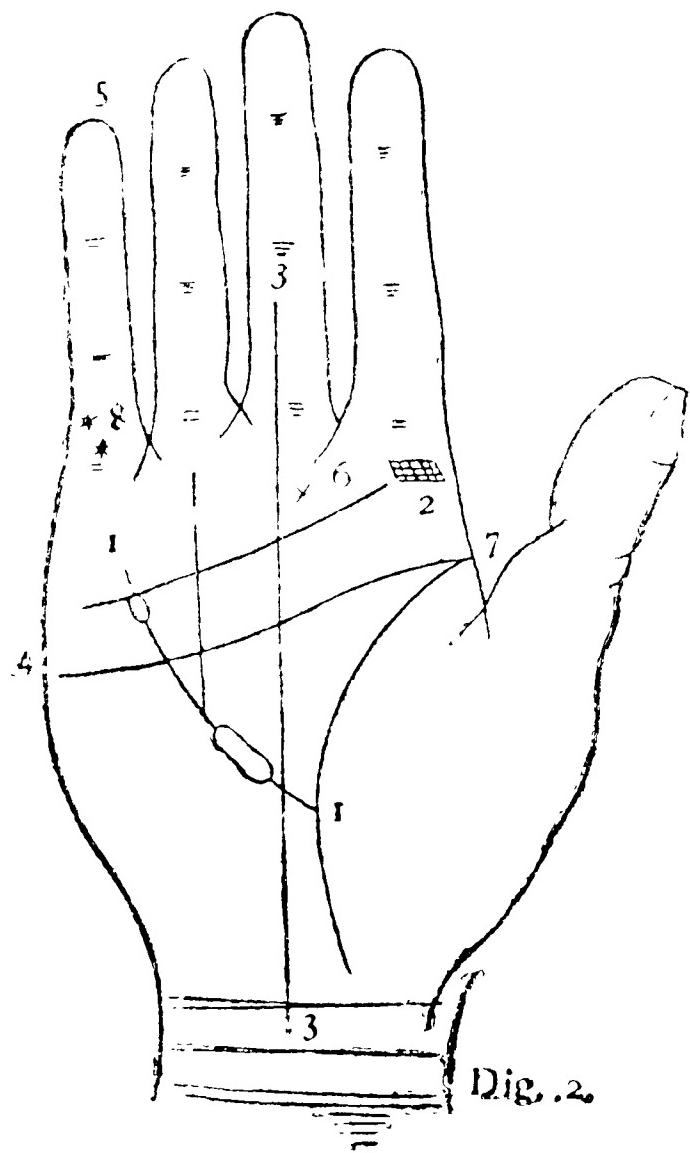


Diagram No. 2.

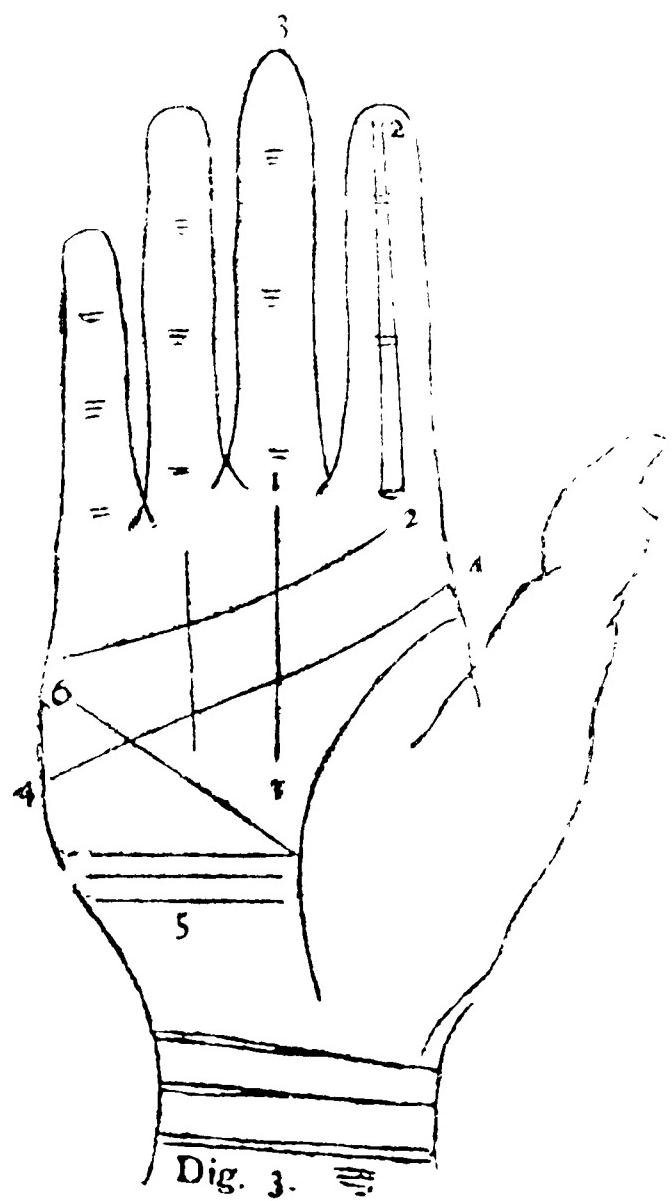


Diagram No. 3.

SCIENCE OF LIFE

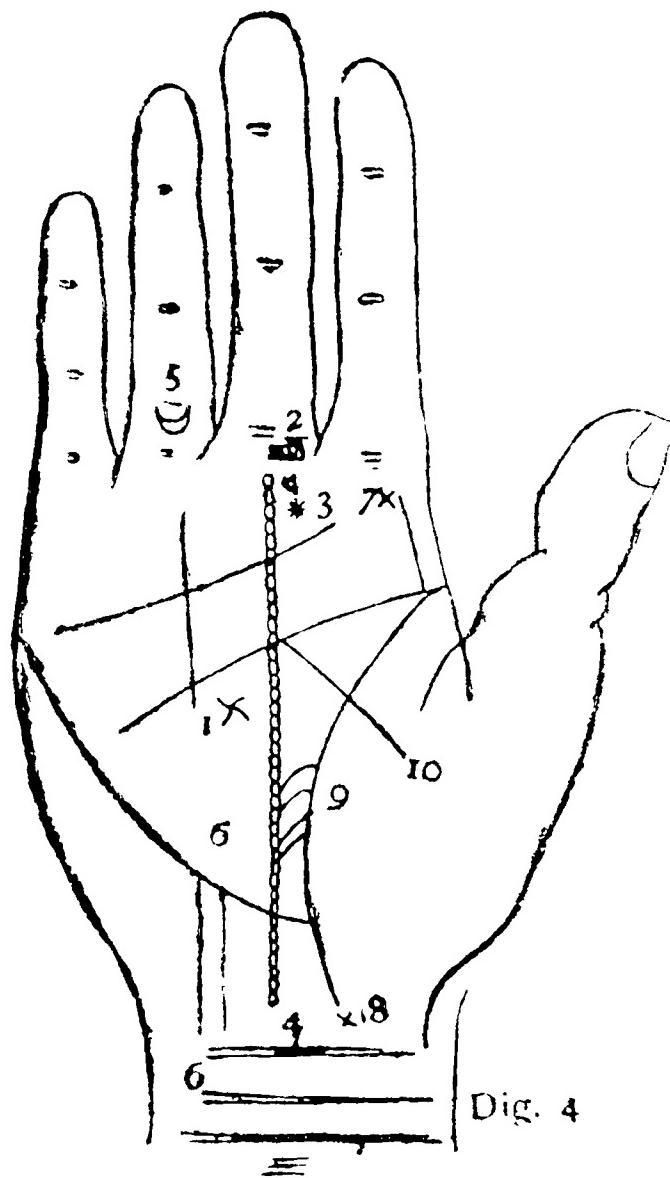


Diagram No. 4

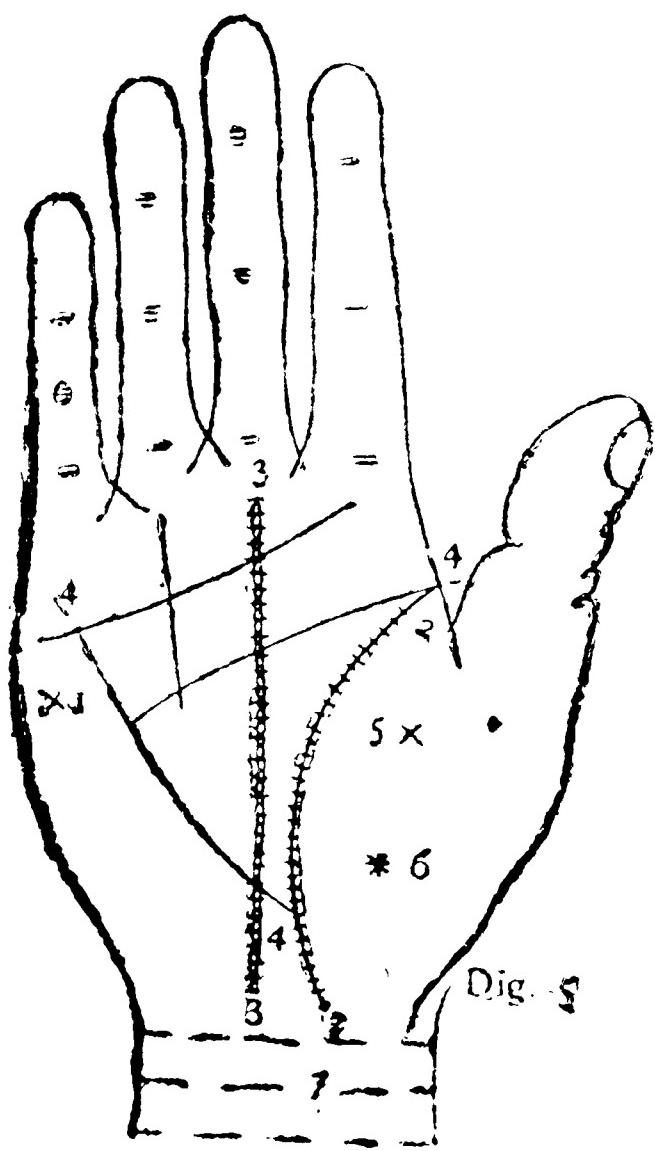


Diagram No. 5.

SCIENCE OF LIFE.

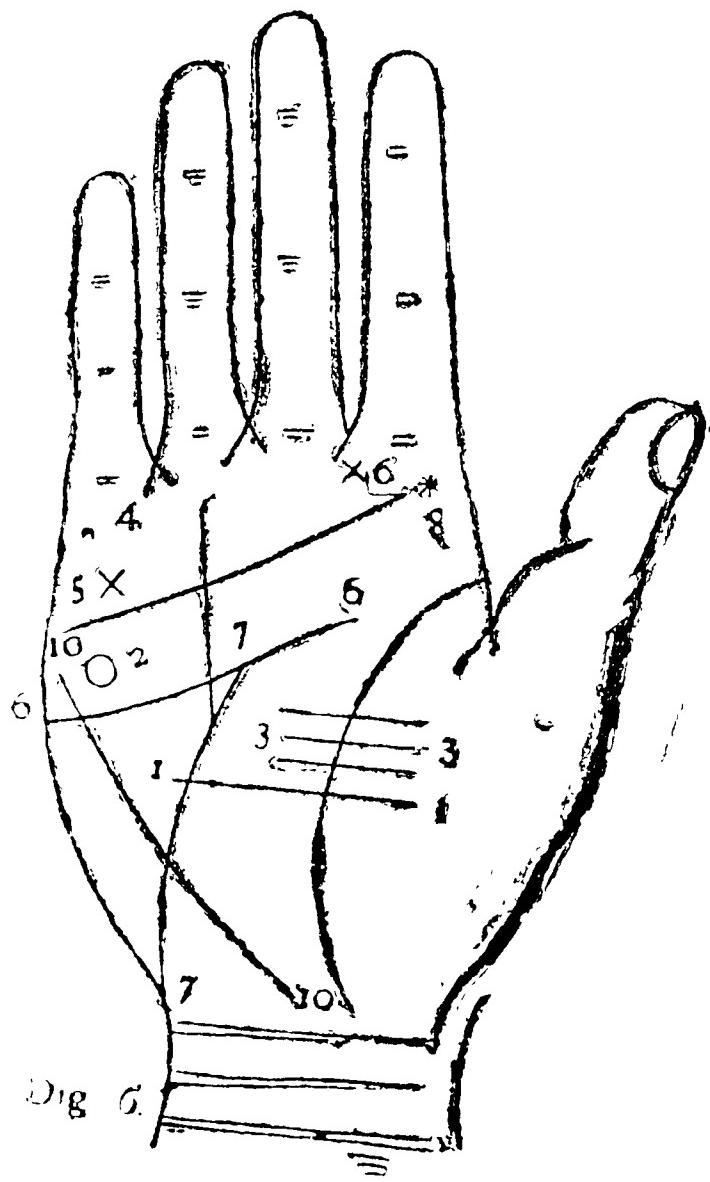


Diagram No. 6.

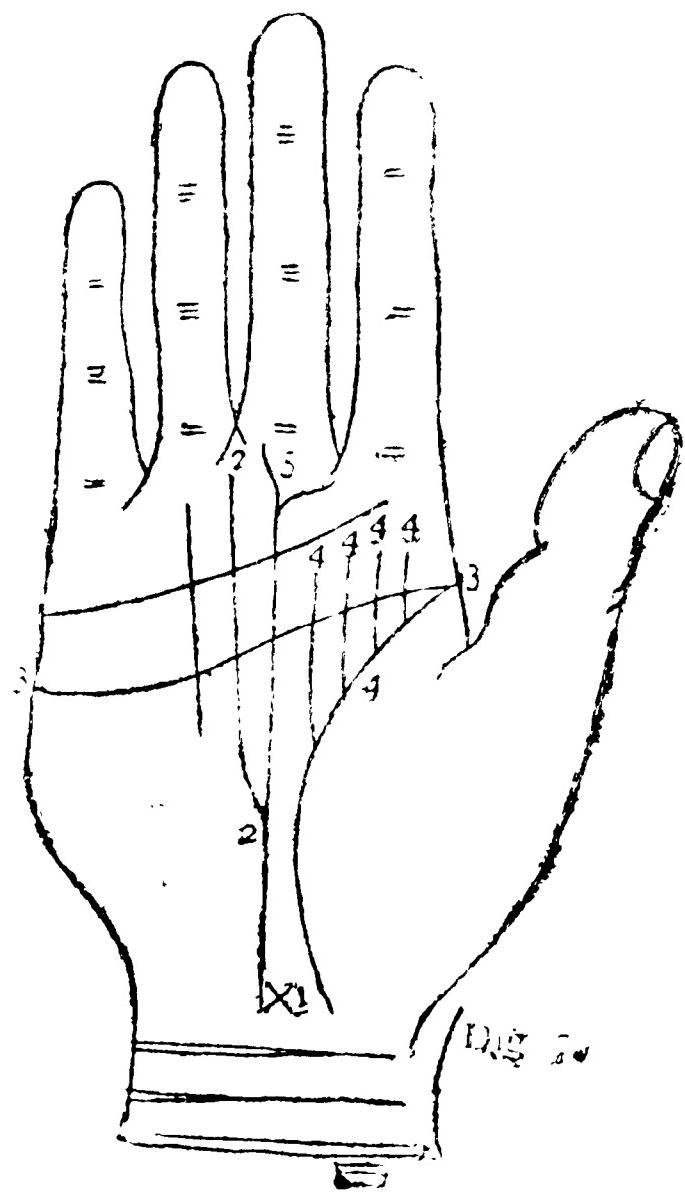


Diagram No. 7.

SCIENCE OF LIFE

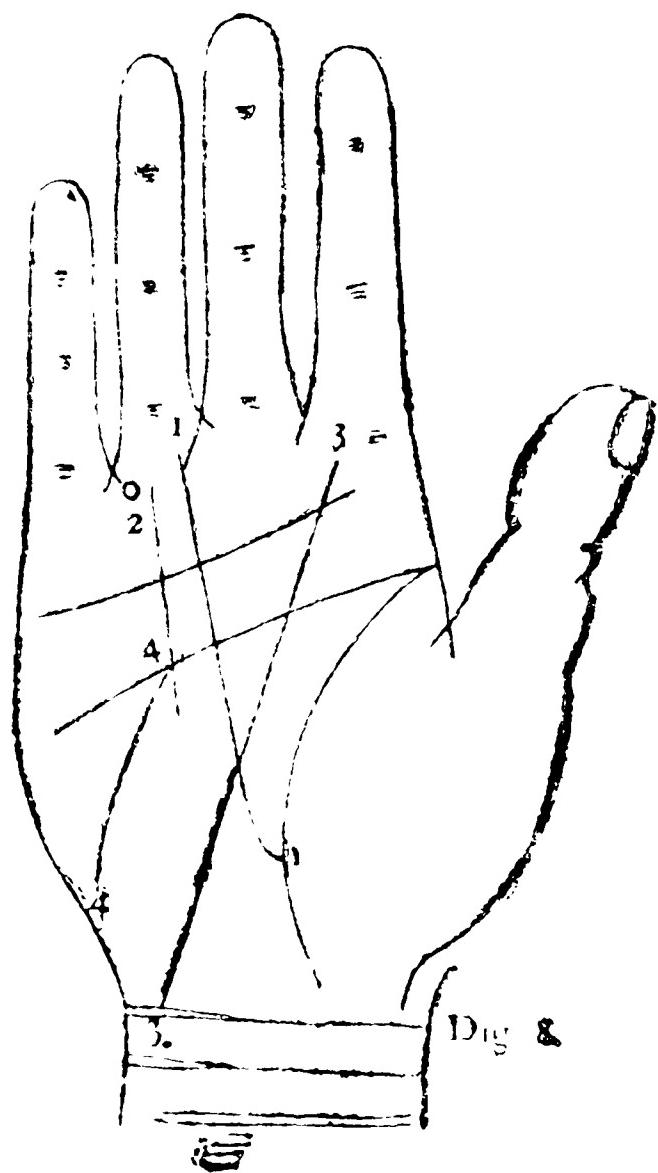


Diagram No. 8.

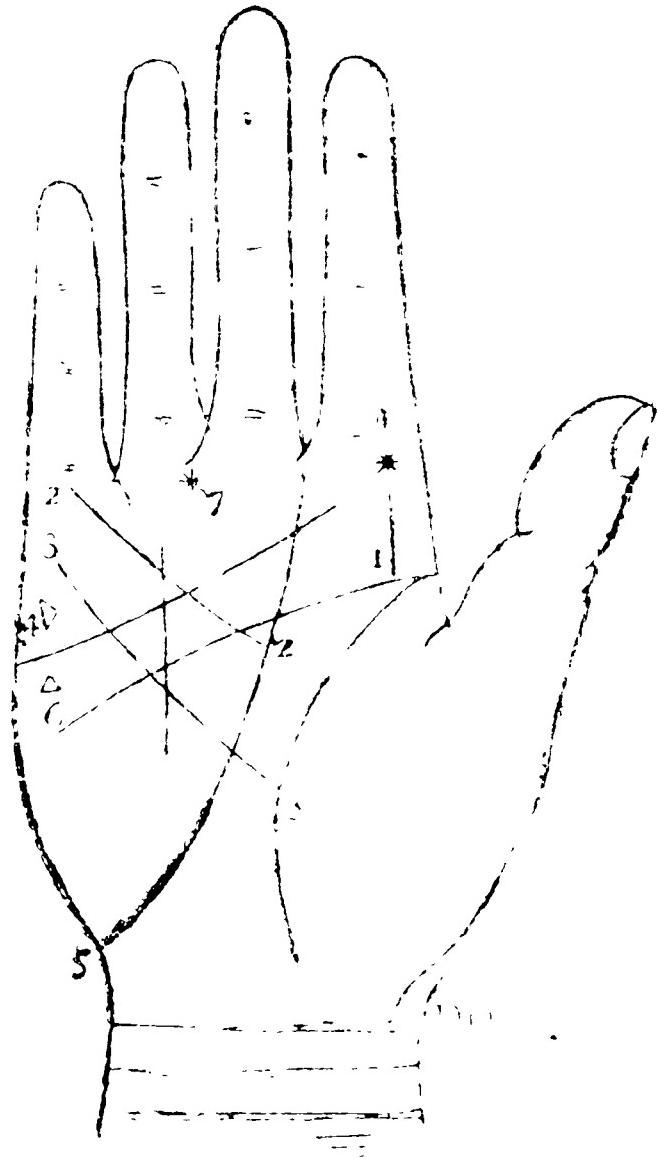


Diagram No. 9.

SCIENCE OF LIFE.

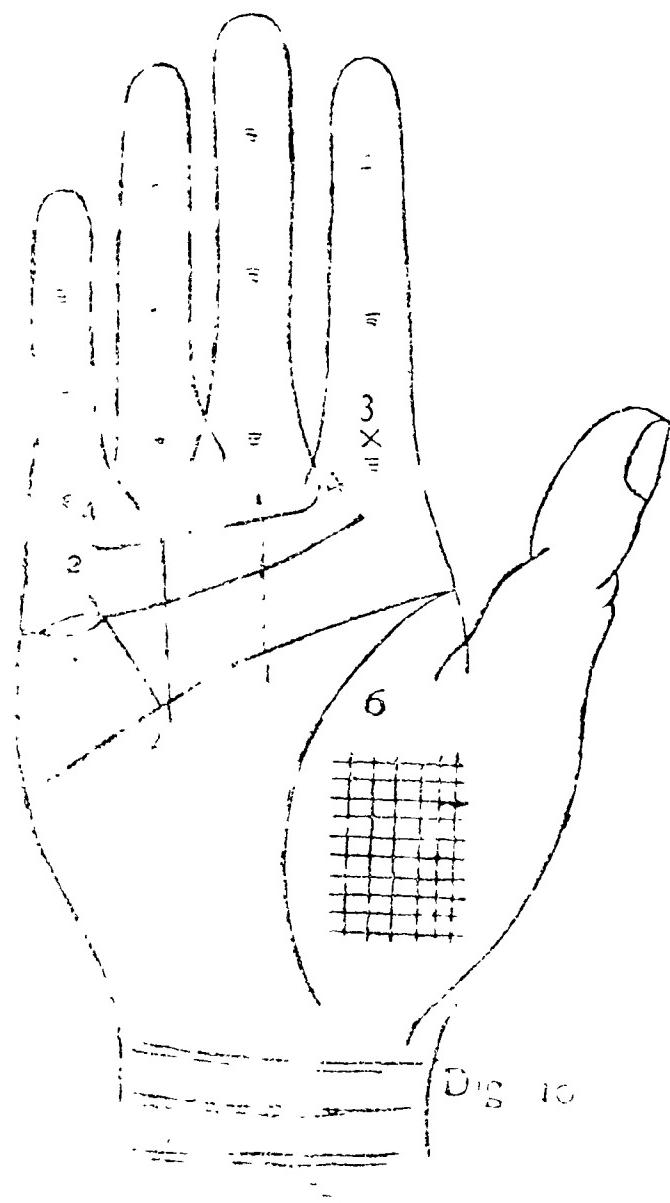


Diagram No. 10.

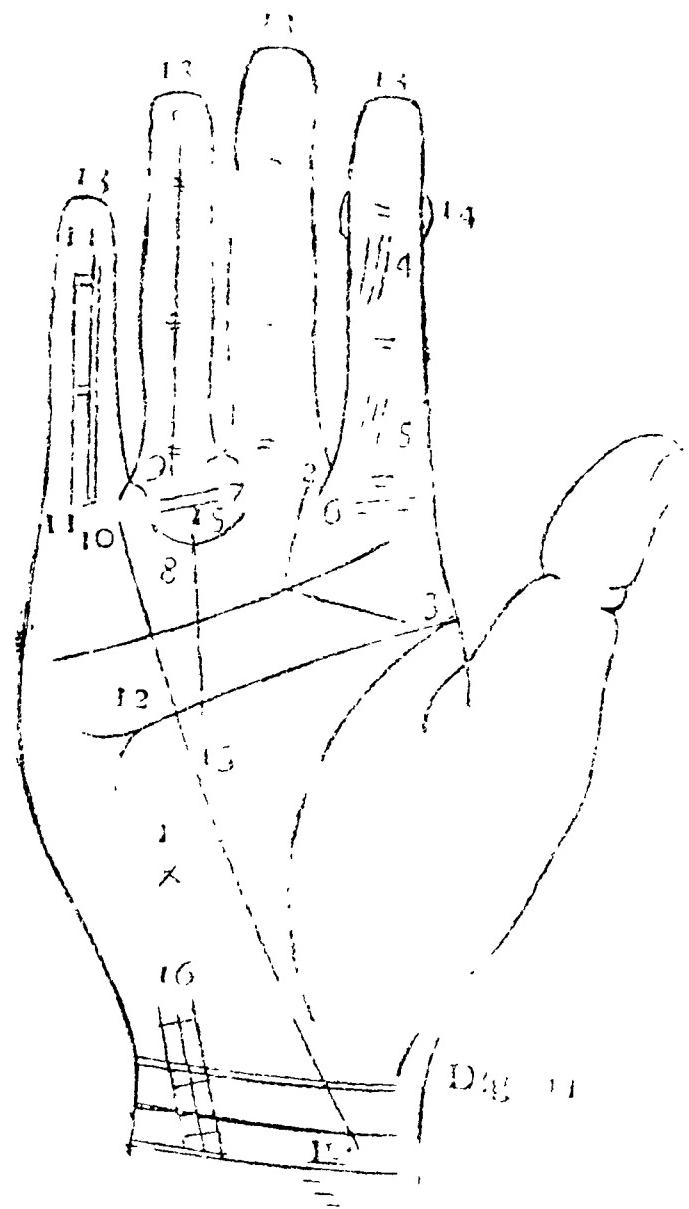


Diagram No. II.

SCIENCE OF LIFE

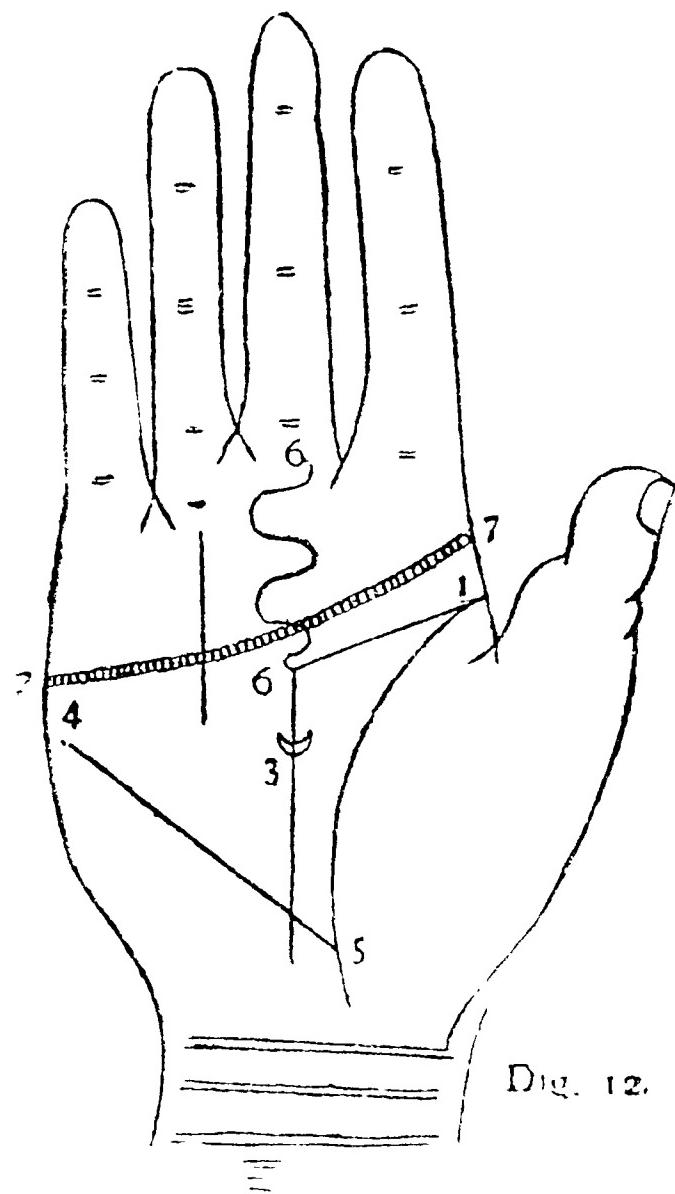


Fig. 12.

Diagram No. 12.

SCIENCE OF LIFE

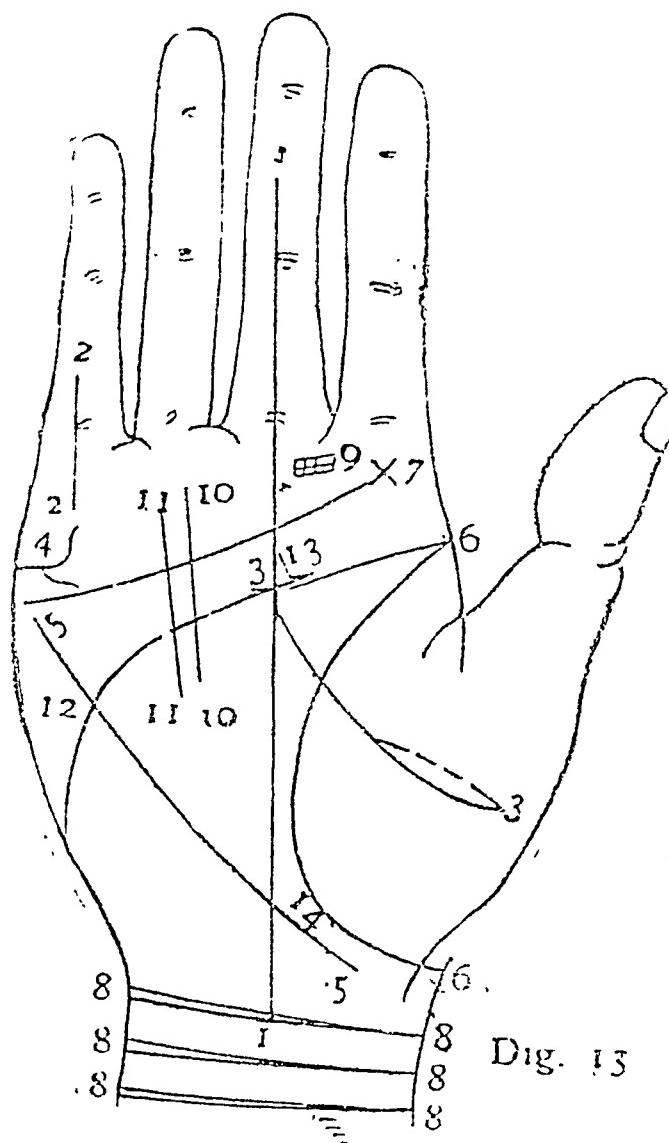


Fig. 13

Diagram No. 13.

SCIENCE OF LIFE

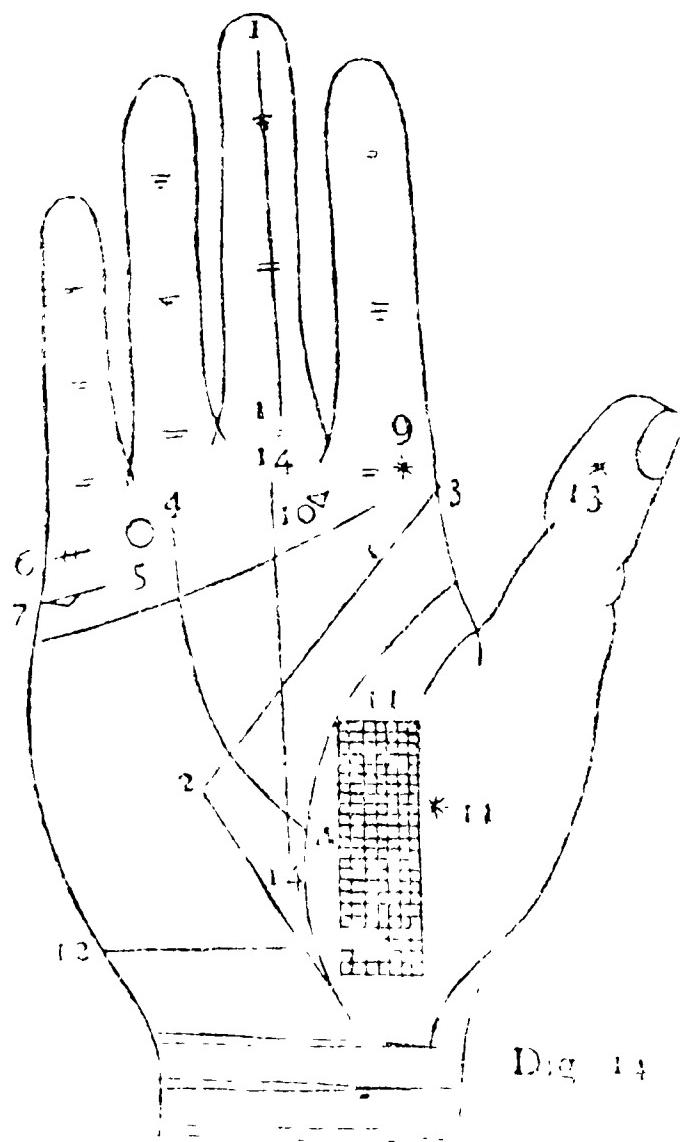


Fig. 14

Diagram No. 14

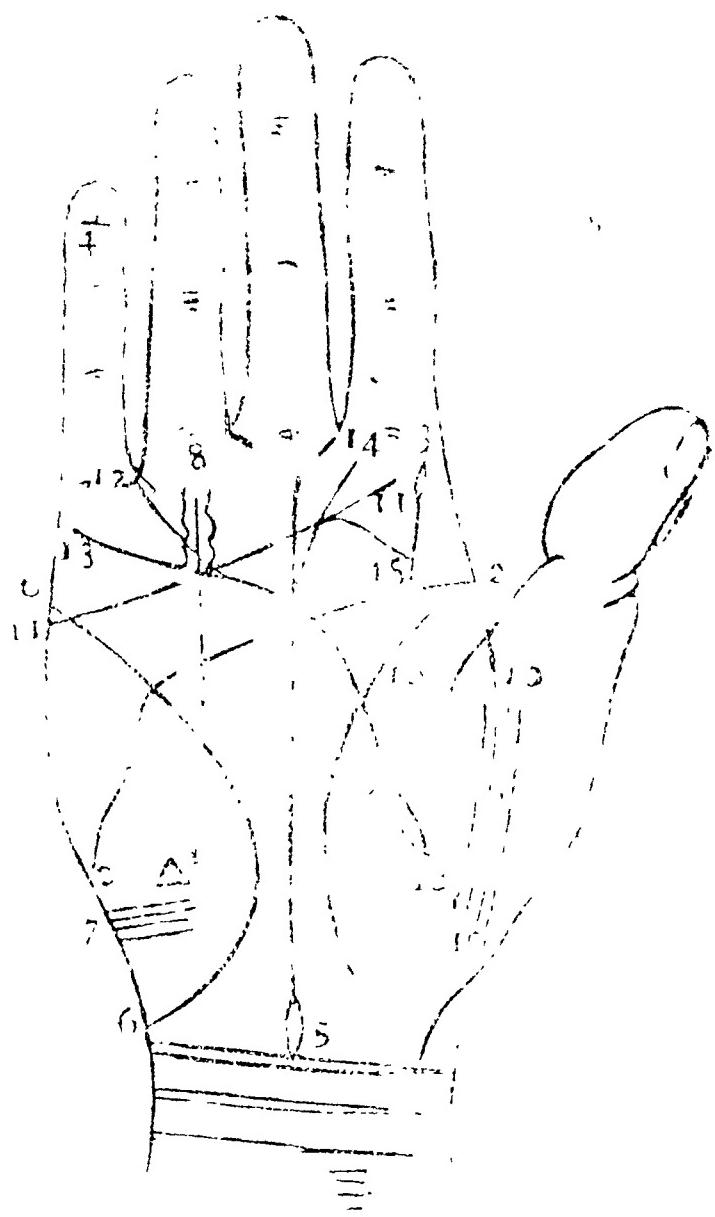


Diagram No. 15

SCIENCE OF LIFE.

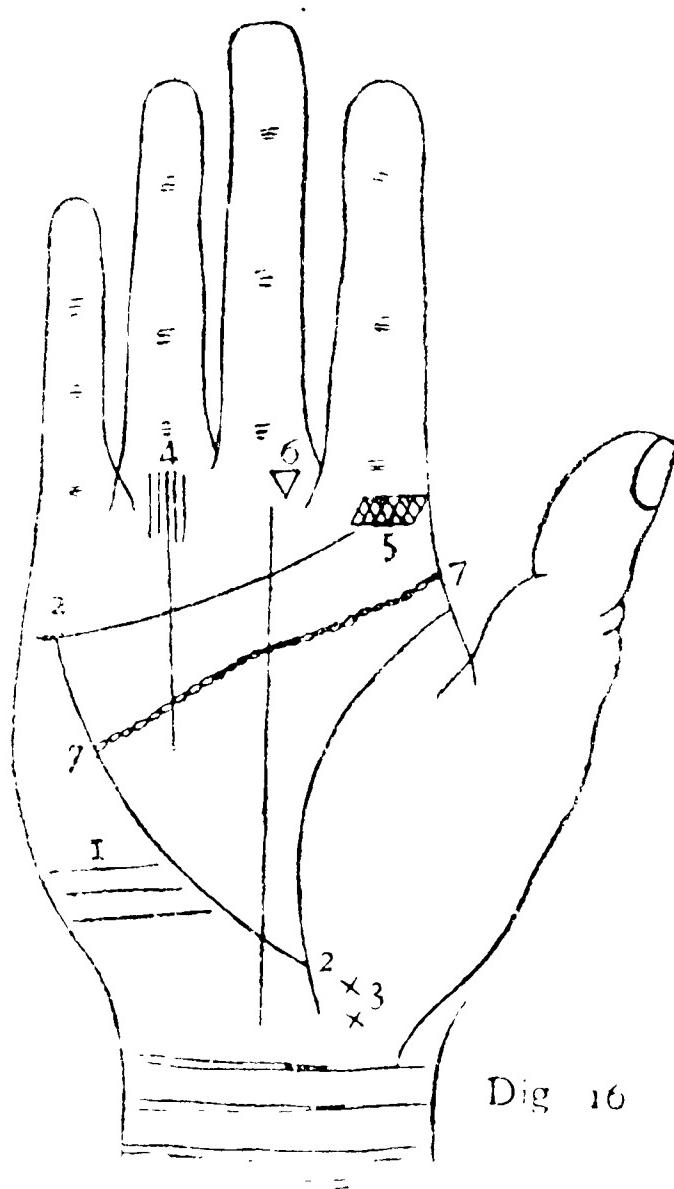


Diagram No. 16.

SCIENCE OF LIFE

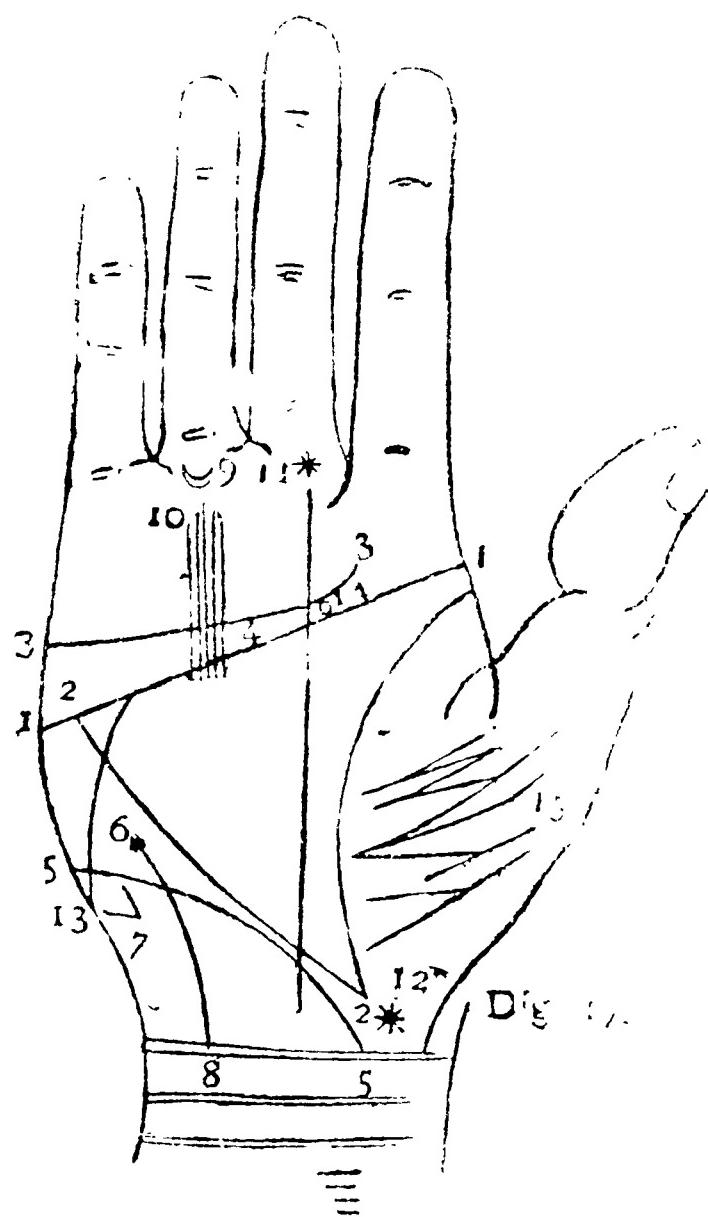


Diagram No. 17.

SCIENCE OF LIFE.

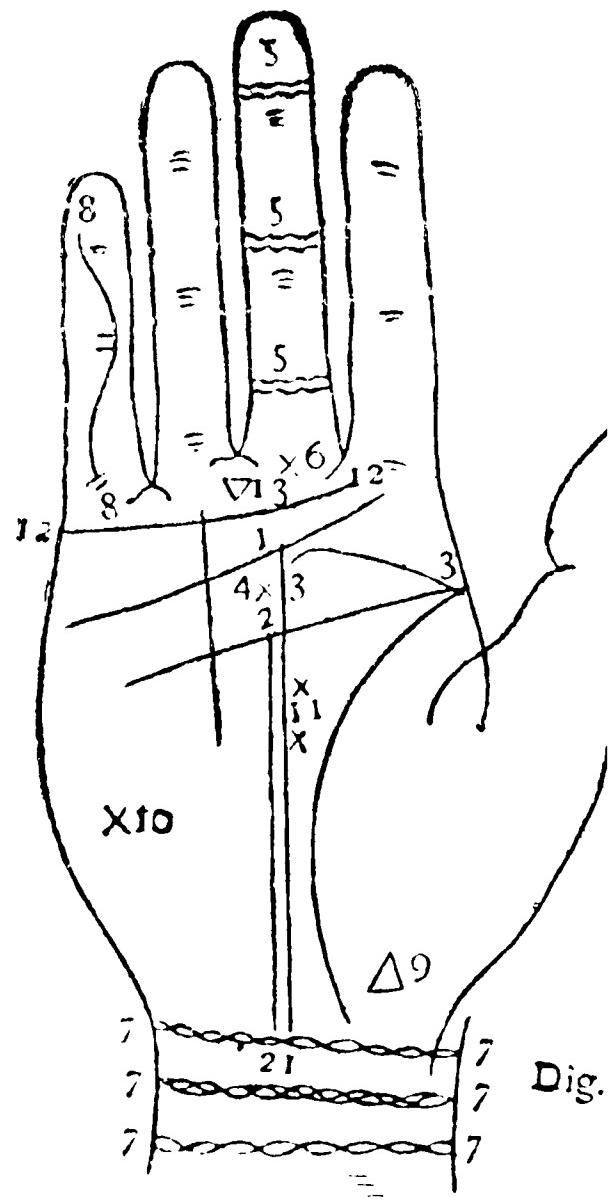


Diagram No. 18.

SCIENCE OF LIFE

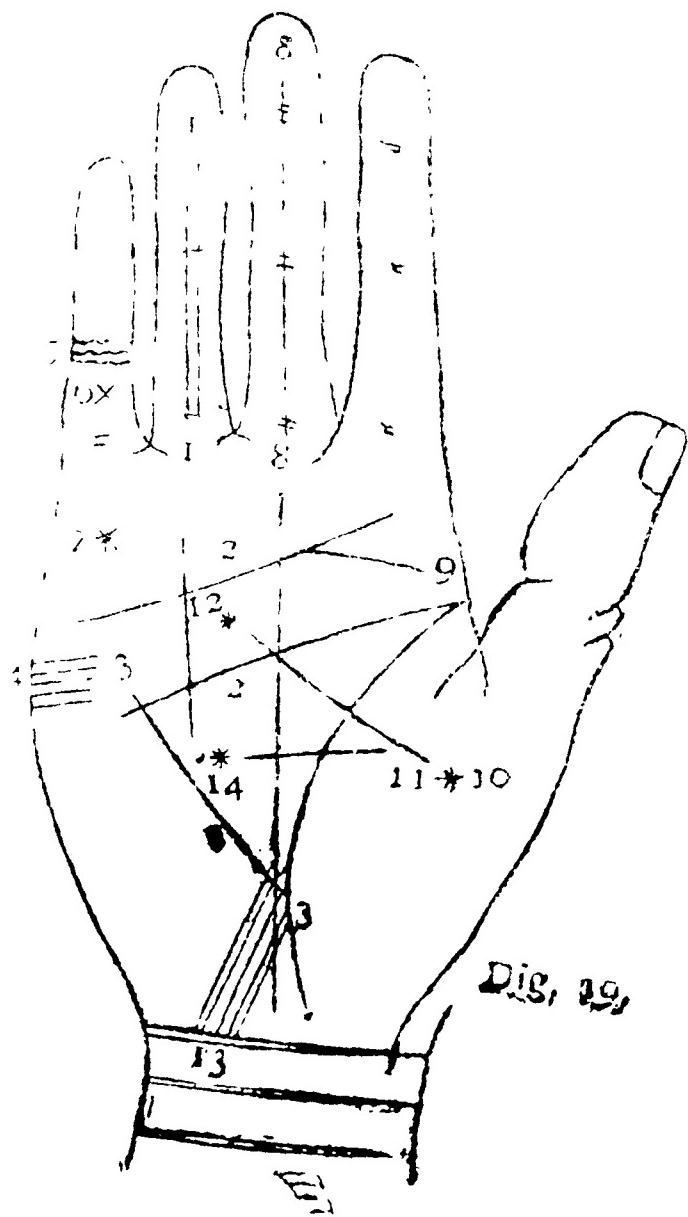


Diagram No. 19.

SCIENCE OF LIFE.

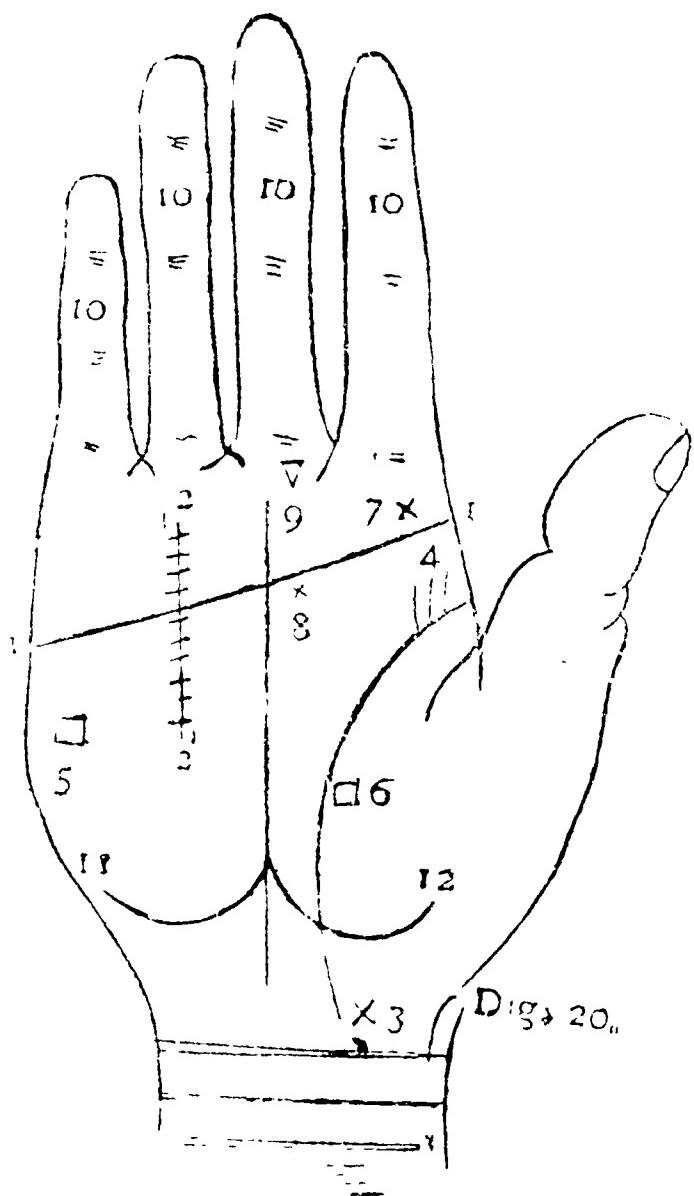


Diagram No. 20.

SCIENCE OF LIFE.

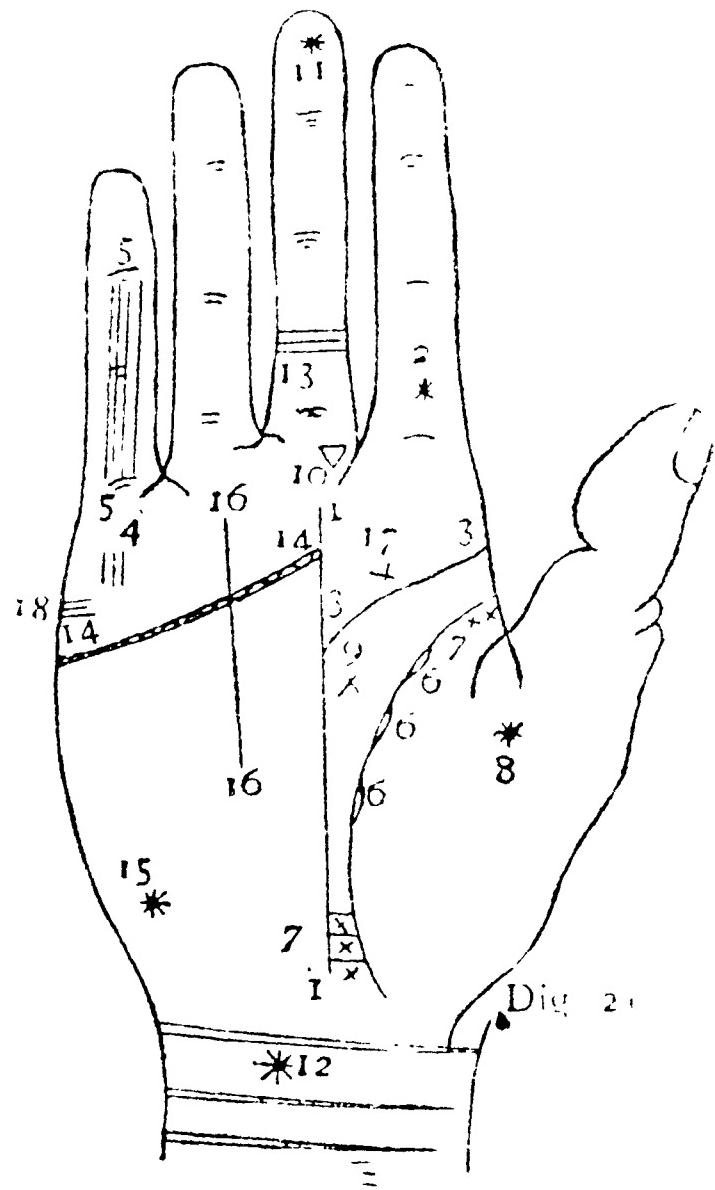


Diagram No. 21.

SCIENCE OF LIFE.

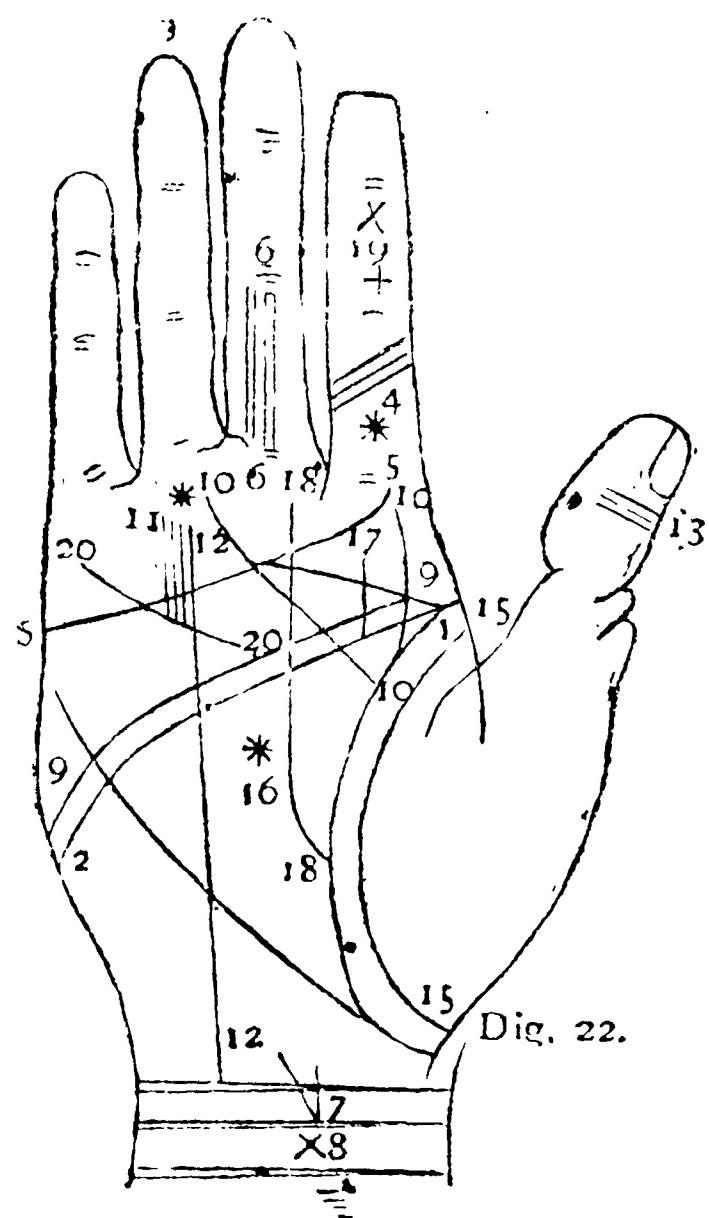


Diagram No. 22.

SCIENCE OF LIFE

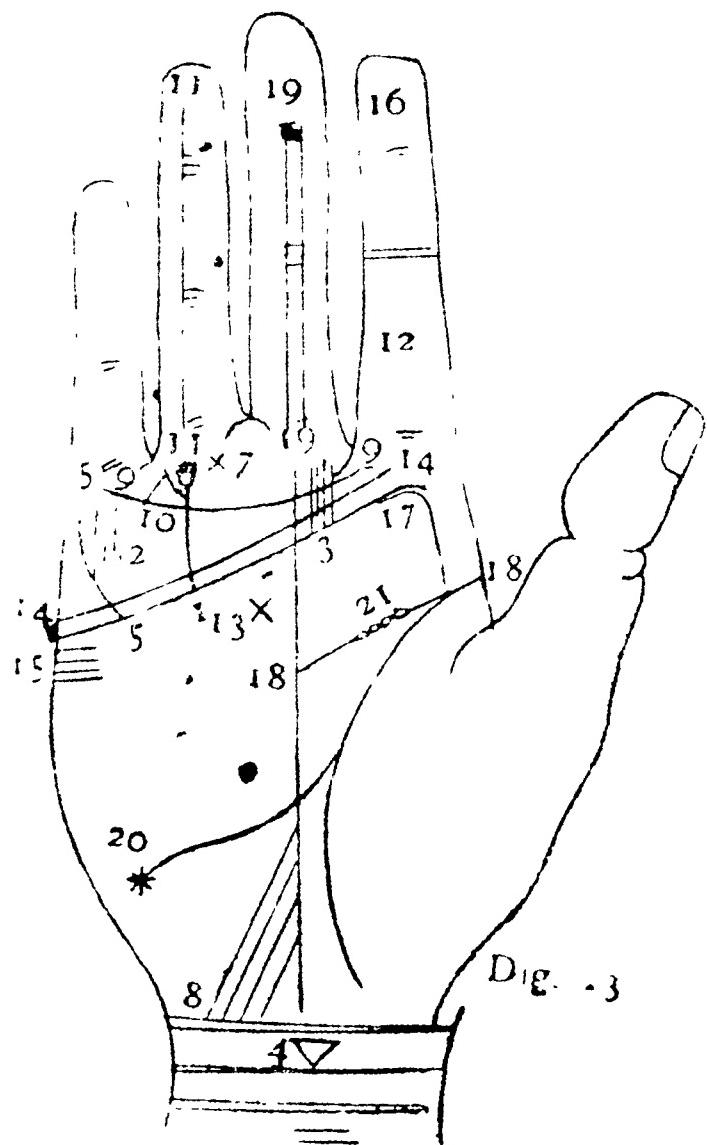


Diagram No. 23.

SCIENCE OF LIFE

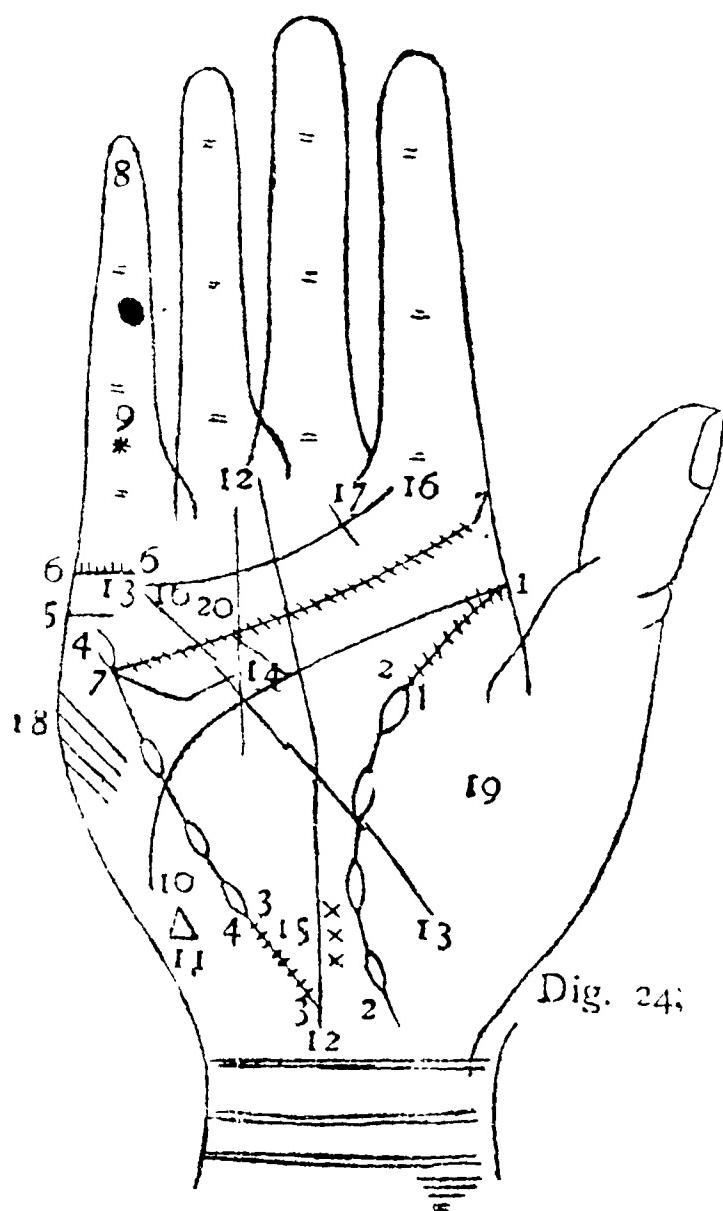


Diagram No. 24.

SCIENCE OF LIFE

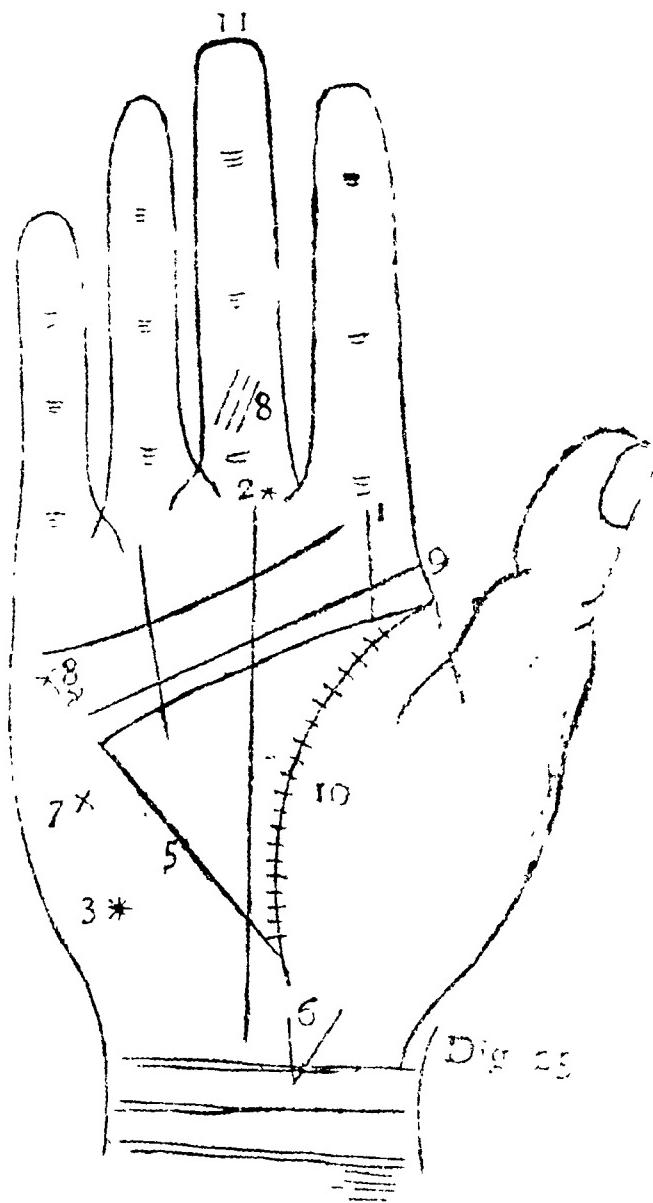


Diagram No. 25

SCIENCE OF LIFE

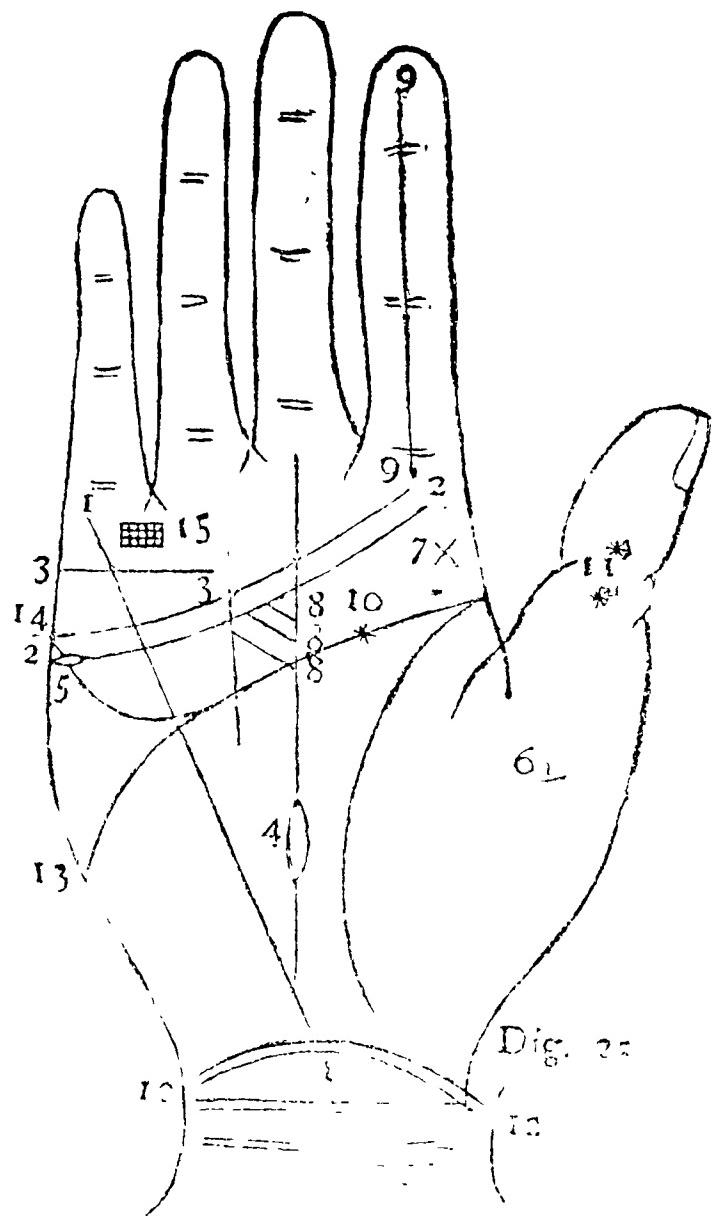


Diagram No. 25A.

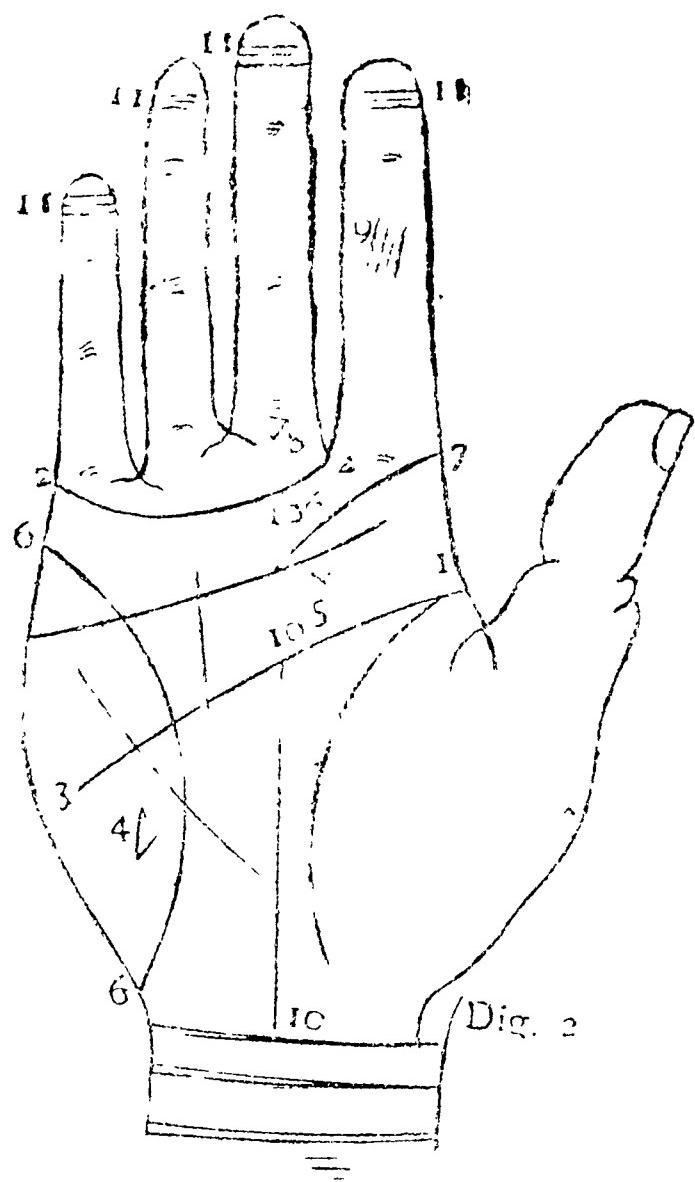


Diagram No. 26.

SCIENCE OF LIFE

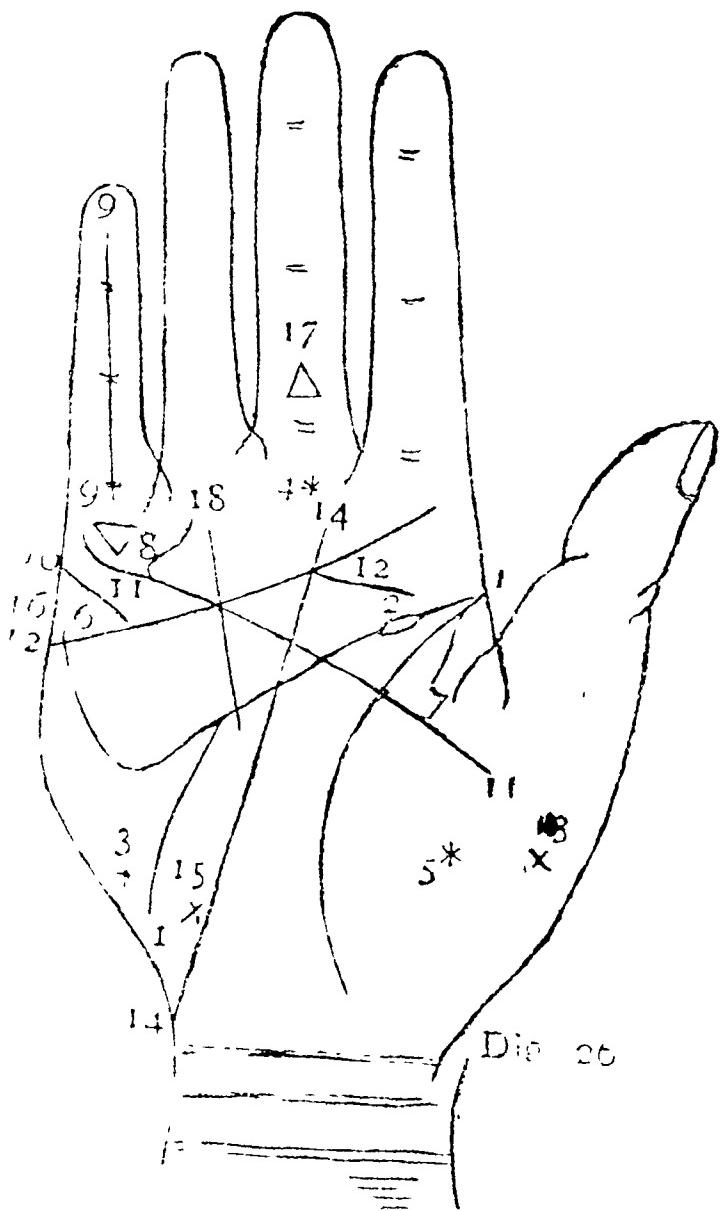


Diagram No. 264.

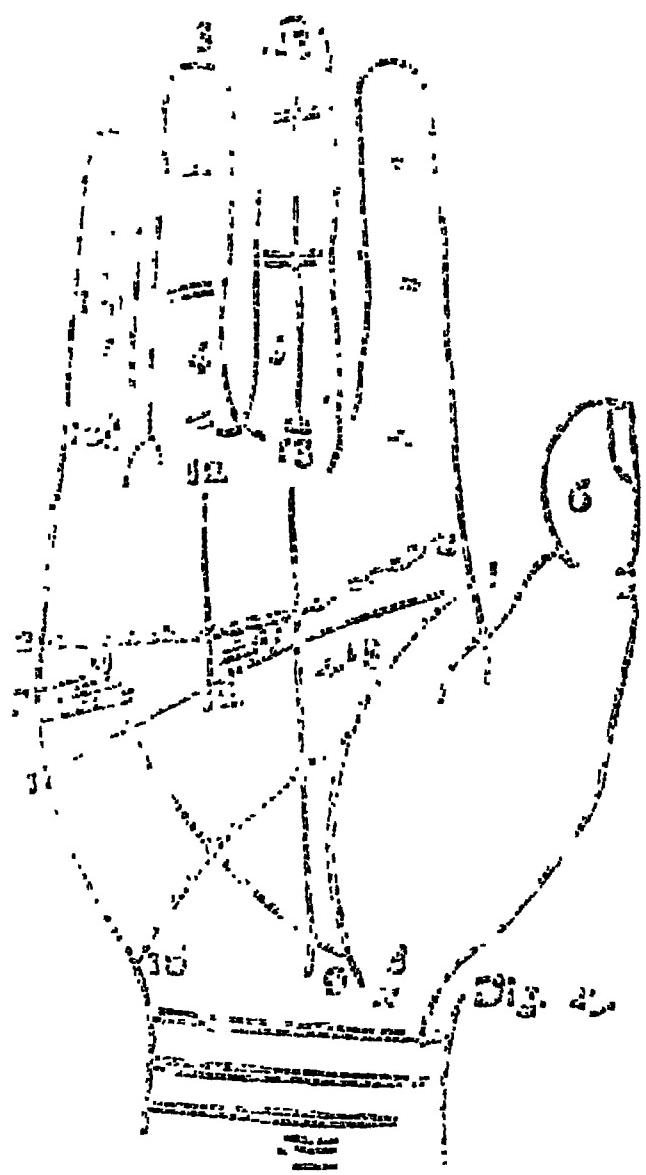


Diagram No. 29.

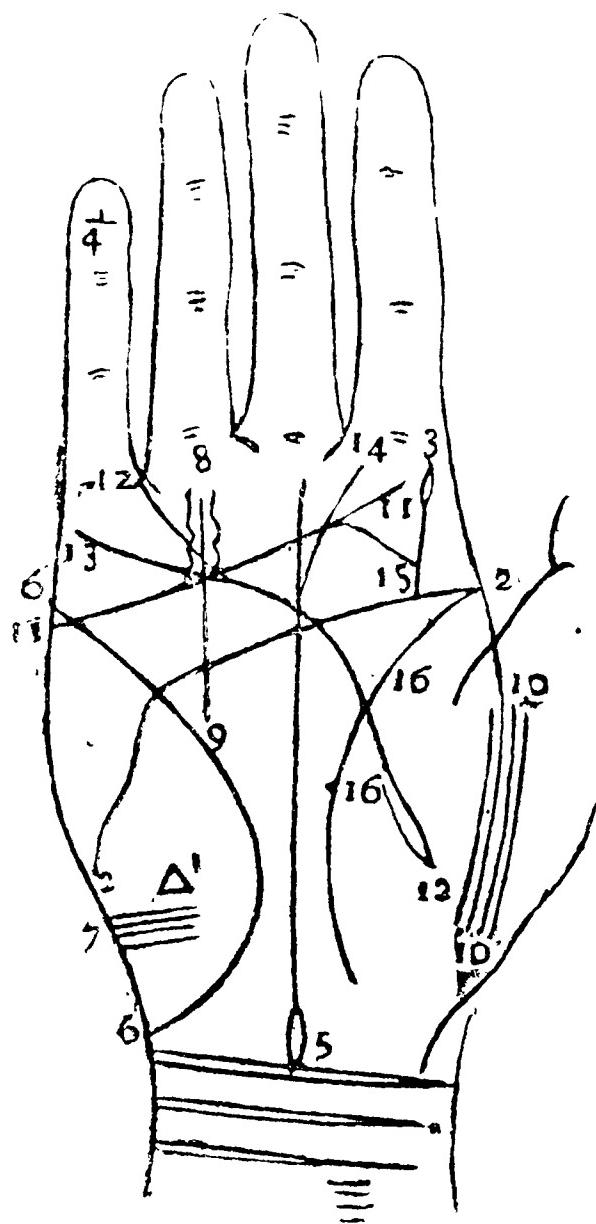


Diagram No. 30

SCIENCE OF LIFE

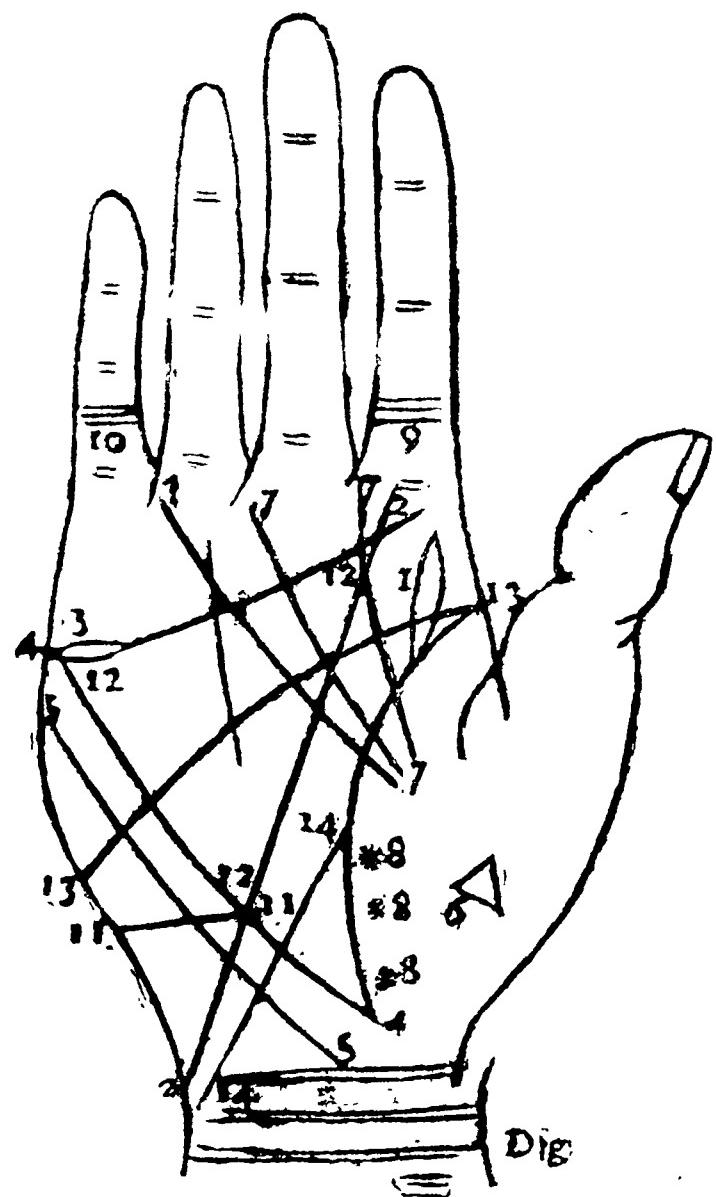


Diagram No. 30A.

SCIENCE OF LIFE.

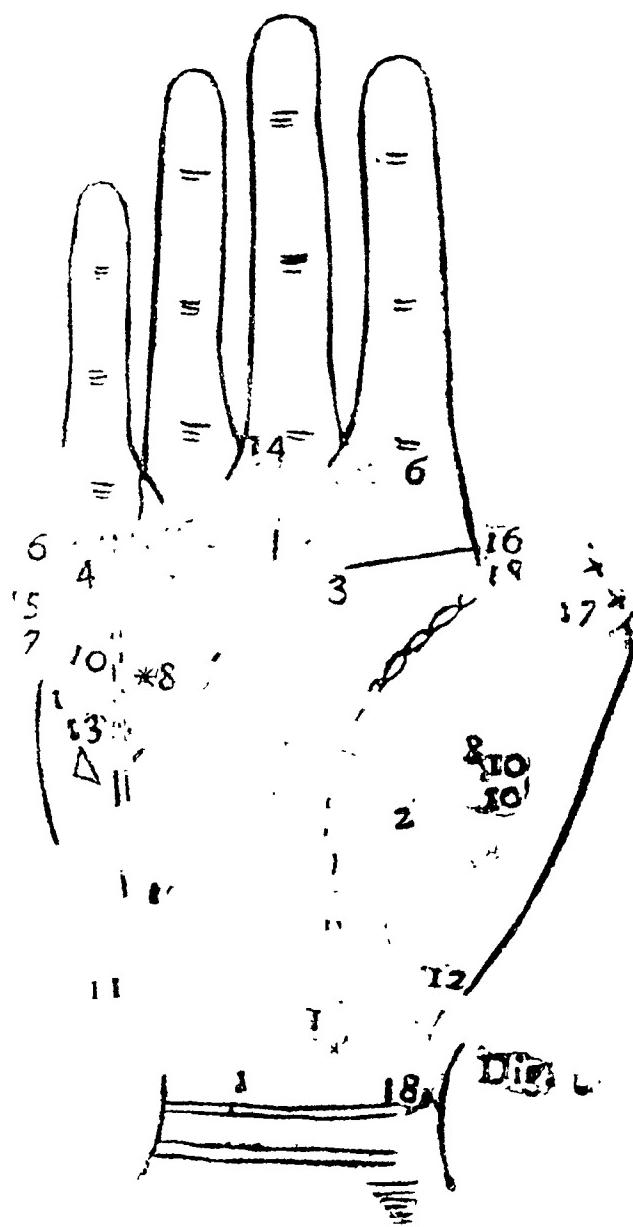


Diagram No. 31.

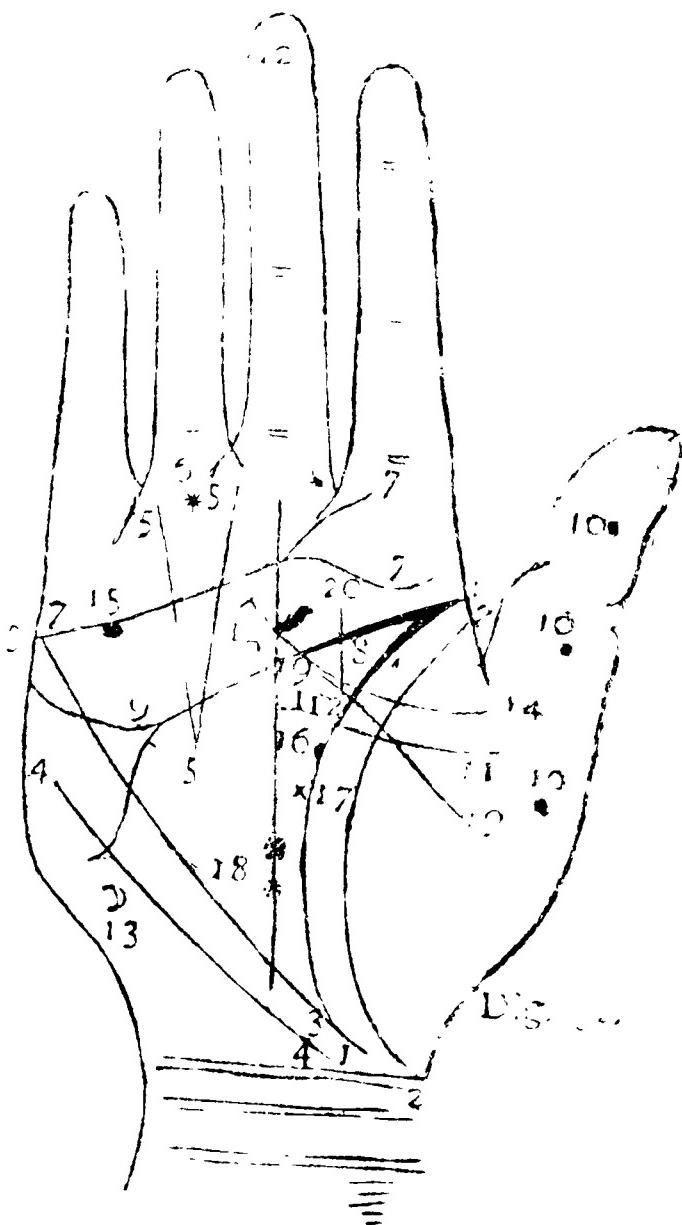


Diagram No. 32.

SCIENCE OF LIFE.

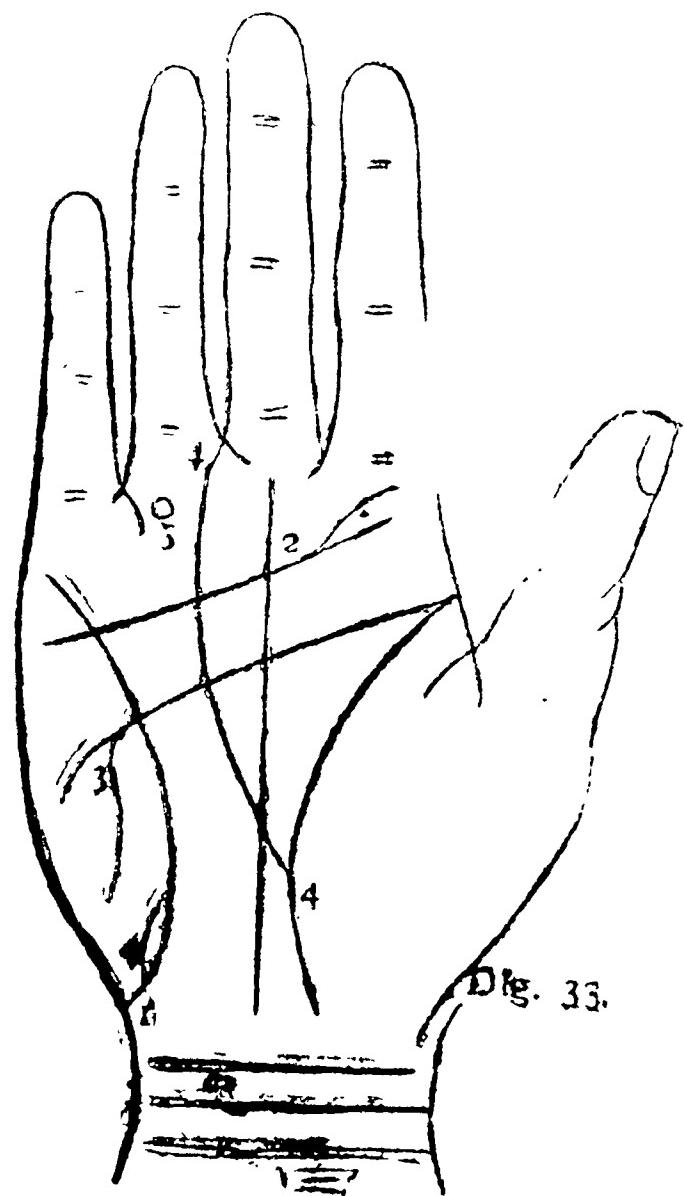


Diagram No. 33.

SCIENCE OF LIFE

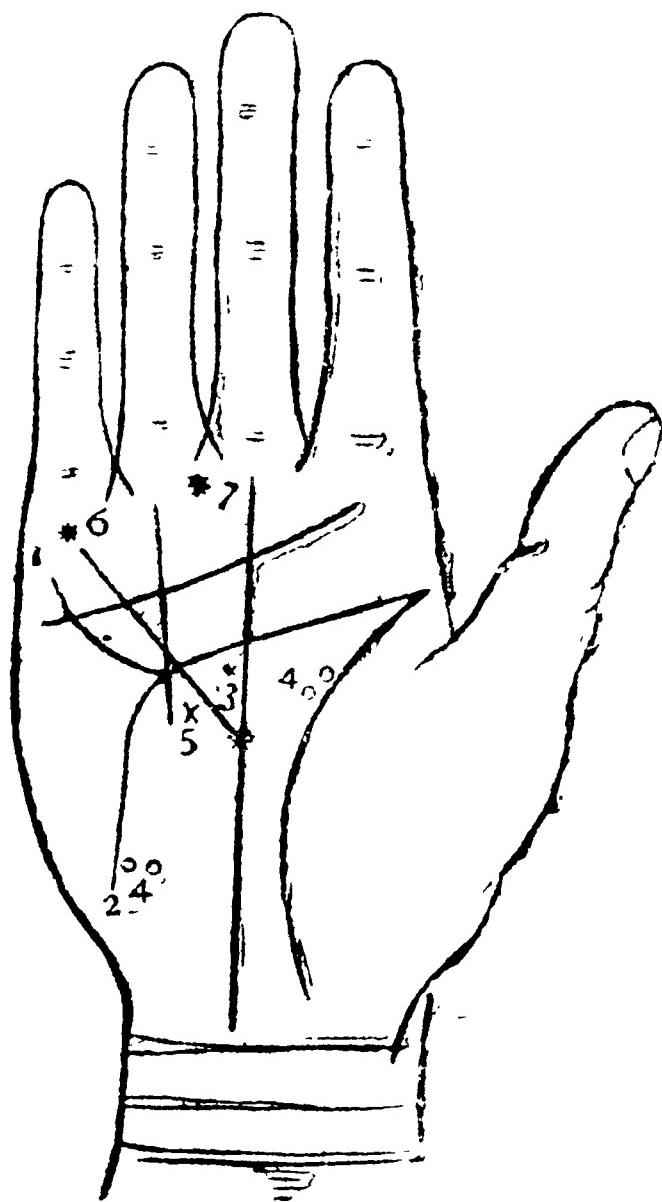


Diagram No. 34.

This book has been compiled by Pundit Charu Chandra Jyotiratna, F. T. S.,—a well known astrologer and Palmist, who, by his mastery of the Science, has earned encomiums from Lady Minto and Lady Mackenzie, as also the late Lieutenant-Governor of Bengal.

ADVERTISEMENTS.

LOSS OF Strength !!

Sometimes the simplest taste seems quite difficult, the easiest of pleasures a nuisance. Everything is a trouble, you feel languid and despondent, and at cross-purposes with everybody. Your system is too "run-down"—It needs bracing up. Three doses of Dr. Major's *Vitaline* taken daily, for one week, will effect such improvement as to astonish you. It will make you more cheerful, energetic, bonyant, and stronger, in other words—a new man. When your nerves lack vigour and vitality, and your Physical Energy seems to dissipate, be sure to try Major's "Vitaline" and improvement will follow immediately.

Give It A Trial To-day. Price Rs. 3.

W. Major & Co., Laboratory, Calcutta.

The First Wealth?

Says Emerson "is health," Certain it is that lacking health all other wealth is but of little or of no value

A healthy beggar is far more happy than an invalid monarch.

So we are not wide of the mark when we strongly advise everybody to keep health at any cost.

Pure blood alone is the essence of sound health.

In removing the impurities of blood and renewing the blood corpuscles and thereby renovating the system Dr. Major's *Electro-Sarsaparilla* stands unrivalled.

Would then a sensible man, like you, for a moment grudge the paltry sum (Rs. 2) to secure a bottle of this invaluable preparation with a view to attain greatest bliss of human existence—HEALTH? No, certainly not. You can't be so unreasonable.

Sold every where, or by W. Major & Co. Cal

WEAKNESS & DEBILITY.

Busy men and women actively engaged in the concerns of everyday life occasionally experience a certain Lassitude of mind and body for which they are at a loss to account. Without any definite ailment they feel their Strength and Energy waning, and painfully realise the fact that they lack something of former Health and Vigour. Such people are said to have fallen "below par," in other words become, Debilitated.

This condition may be brought about by many causes such as excess ve brain work, business anxieties, insufficient nourishment, long continued hard manual labour, inadequate rest, living in a foul atmosphere, &c. It is the natural and inevitable result of putting too great a strain upon the Vital powers. It frequently happens that one or more organs will get out of order, and some functional disturbances manifest itself ; but in the case of persons who feel to be "Run-Down," as it were this is not the fact. With them it is no particular organ or set of organs that is at fault ; it is the entire System that is affected. The Vital Energies are exhausted, and the "whole head is sick, the whole heart is faint."

These are emphatically the cases in which the wonderful building-up and sustaining character of Major's "Vitaline" most strikingly exhibited and these qualities place it in the front of all remedies for Disorders, consequent upon pure Debility. Its admirable adaptability for conferring Tone upon the Digestive Organs, and thus promoting perfect Digestion and Assimilation, improving impoverished condition of the Blood, invigorating and strengthening enfeebled Constitutions, makes this invaluable medicine as one of the present age. Major's "Vitaline" is a preparation of a purely Vegetable origin, from the formula of an eminent Physician viz. James Major M. A., M. D., Vitaline is pleasant to the palate, and is absolutely safe to take at all times and under all circumstances.

Vitaline gives Strength, because it ensures complete Digestion of the food eaten. You cannot possibly obtain Strength in any other way. A short course will speedly improve any and all vitiated and impoverished conditions of the system. It creates Appetite, so that meal times are once more looked forward to with pleasure, and a much greater supply of Digested Nourishment is made available to build up the Body generally. Health improves from the administration of the

dose of **Vitaline** Prove it in your own particular case.

Rs Three Rupees. Sold everywhere or by.

W. Major & Co. Medical Laboratory, Calcutta.

